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AMERICAN SLAVERY AND THE NEGRO'S PROGESS.

BY MRS. JENNIE LOGUE CAMPBELL, MONMOUTH, ILLINOIS.

American Slavery.

SLAVERY HAS existed from very early ages in the history of the race. It began, doubtless, as the result of war when the captives whose lives were spared, were sold into bondage. The picture records of Egypt and Assyria show us the slave toiling under the lash of the overseer. Slavery was permitted under the law of Moses, as was divorce, in the words of Jesus, "For the hardness of your hearts." But such restrictions were placed upon the treatment of slaves that, so far as we may judge from the New Testament, slavery did not exist among the Jews in the time of Christ. But throughout the rest of the Roman world, it prevailed in the most terrible form. The master had the most absolute power over the life of the slave. Among the earliest converts to Christianity were those of this class to whom came the blessed message of the liberty wherewith Christ makes His people free.

During the Middle Ages, under the influence of Christianity, personal slavery was abolished though a cruel serfdom remained. In the seventeenth and eighteenth centuries, discoveries and commerce brought the nations of Europe in contact with the weaker races of Africa. Labor was needed to develop the new lands of America, and the horrible slave trade sprang up. Good men in the North held slaves without any thought that they were doing wrong. The ships of New England brought many a load of hopeless slaves to the Southern Colonies, neither North nor South was guiltless of the sin of human bondage.

The great framers of the Constitution recognized the injustice of slavery and provided that the slave trade should cease in 1808. It was their hope and expectation that slavery would die out of itself. Like every other compromise with evil, this failed. The cotton-gin was invented, slave labor became more profitable, and the conscience of a large part of the nation was stifled.

During the opening years of the nineteenth century, the growing nation was so busy with the development of its material prosperity that it could not hear the cry of the bondman; but as the years went on, men and women of vision perceived the great wrong of the en-

16682

slavement of human beings. Garrison founded the Liberator, a paper denouncing in fiery terms the wrongs of the slave. Garrison withdrew from the church, but equally earnest in opposition to slavery were many in the churches. Among the strongest were those of the two denominations which in 1858 came together to form our own United Presbyterian Church. The ministers, with scarcely an exception, and the great majority of the members were anti-slavery with all their heart and soul. On the other hand, many Christian men of the North either defended or apologized for the institution.

It needs not to go into details as to the long struggle which culminated in four years of bloody war. England freed the slaves of her West Indian Colonies at a cost of $100,000,000. Had the North been willing to offer, and the South to accept the money which was later to be spent in war, how different might have been the result. What broken homes and hearts, what long agonies of the battle-field and the prison pen, might have been spared. But the passions of men were aroused and the long wrong of the centuries was atoned for by the shedding of the blood of the best and bravest of both North and South.

What then was the effect of slavery upon the Negro race? Professor DuBois, himself a Negro, but a Harvard graduate, and a man of great literary ability, says, that slavery brought the African three advantages, it taught him to labor, it gave him the English language, and after a sort—the Christian religion. We can admit the incidental benefits of slavery without in the least modifying our condemnation of the institution. God makes the wrath of man to praise him, and so He may and does, man's avarice and cruelty. True it is, that the Negroes who survived the horrors of the slave ship, were, on the average, much better off than those who were left in their native savage state. But, granting this, what was the effect of slavery upon the material welfare of the Negro?

We may lay aside, to a large extent, stories of extreme cruelty as not the usual lot of the slave. It is impossible, however, not to believe that there were many cases of that kind. The slave pen, the auction block, the whipping post, were not figments of the imagination. We know that there are parents who love their children, who, under the stress of provocation, are too severe in their punishments. What then would naturally be the lot of a race regarded as inferior, under the almost absolute control of the master; for the Negro had little protection from the courts against his owner? The masters and mistresses were average men and women, with the virtues and the vices of ordinary human beings, and the slaves suffered by the one and were benefitted by the other. Coarse food and coarse clothing were the lot of the Negro slave. Ordinarily it would be sufficient in quantity for it was necessary to keep him in condition for his work. His dwelling place would be the humble cabin of the quarters which, under an indulgent master, he might beautify with vines and flowers and cheap adornments. His labor was perhaps not more arduous under ordinary circumstances than that of the working man of the North. But it lacked the inspiration of profitable toil. Labor with what energy he would, the result would be for him and his family only food and clothing with no prospect of anything better. Is it a wonder that, if opportunity offered, he was ready to slight his task, and that the cruel lash of the overseer was needed to stimulate him to exert his powers?

Some of the Negroes became skilled as carpenters or blacksmiths, as cooks or housekeepers. For the most part, however, their work was unskilled labor directed by authority and giving no scope for originality or initiative. It was better for the Negro to work than to live in the idleness of the savage; but under the conditions, labor was to the slave only a modified blessing.

The effect of slavery was to dwarf the mental powers of the Negro. There are those who claim that the colored race is naturally inferior in mind to the white. Even if that be true, surely the race which has produced orators like Frederick Douglas, poets like Paul Laurence Dunbar, executives like Booker T. Washington, had something to add to the intellectual wealth of humanity. There may have been—can we doubt it—"mute inglorious Miltons" among the many thousands who toiled in the cotton and the cane. But before the slave, as child or man, the door of knowledge was barred and bolted. In many of the states it was a violation of the law to teach a slave to read and incurred penalties of fine or imprisonment. The reason is not far to seek. If the slave could read, he might learn something of the struggles of oppressed peoples in other places and in other ages. This would tend to make him more discontented with his lot, more ready to try to break the bonds which held him.

No doubt the law was often broken by compassionate masters or mistresses. Sometimes the slave had the ingenuity or ability to teach himself to read with such aids as he could find in his cramped surroundings. Frederick Douglas tells in his autobiography of the help his young master, with whom as a boy he played, all unconsciously gave him in his efforts to learn to read. But such cases were rare and, for the most part, entire ignorance of books, was the lot of the slave man or woman.

More deplorable by far than lack of learning was the moral and spiritual condition of the Negro under slavery. And here, let it be said, that there were noble exceptions to the indifference of masters and mistresses to the religious condition of the slaves. Many of them were earnest Christian men and women who, beneath the black skin, saw the precious soul for which Christ had died, and feeling their responsibility, did what they could to instruct their servants in the truth that saves. This, and the love and loyalty which often existed between the slave and his master, formed the bright side of slavery. But the bright side was the result of individual character; the evils which formed the dark side were inherent in the institution itself.

The Negro under slavery could have no home in the true sense of the word. The marriage bond could be broken at the will of the master; the children whom he brought into the world, might be sold far from his sight. True, humane masters were most unwilling to separate families. Often, however, financial misfortune compelled even the kindest to acts which they were most reluctant to perform.

Especially was slavery disastrous to the purity of womanhood. The black woman was subject to the will of the master, and was too often his victim. She had no power, even if she had the will, to protect herself, and no husband or brother could interfere in her behalf.

Slavery brought indeed to the Negro some knowledge of Christianity; and this was the greatest benefit it conferred upon him. But for the most part, his was an unintelligent faith mingled with the superstitions of the jungle from which he came. Emotional excitement—trances, dreams, and visions were considered essential to his religious experience. We cannot doubt that the cry of the humble was heard, and that, in spite of the darkness of ignorance and sin, many a poor groping soul grasped the outstretched hand of the Saviour and was lifted upon the rock. The plantation hymns, with their minor cadences, indicate something of the sorrow and hopelessness of those who sang them first in the cabin or the camp meetings, and they also indicate something of the faith which sustained these humble souls under mans injustice and cruelty. While the colored race thus suffered and endured during the long centuries, what shall we say of the effect of slavery upon the dominant race? To them it brought leisure to cultivate the arts and graces of life. No people were more attractive or winning in manner than the Southerners in the time of slavery. A free-hearted and generous hospitality won the hearts of visitors from other lands, and was sometimes contrasted with the colder welcome of the North. That, when the hour of trial came, they were capable of the noblest sacrifice for the cause which they considered just, was amply evidenced during the dark days of the Civil War. But the morality of both races suffered from slavery. If the slave woman fell, she dragged the white man who was responsible for her downfall, into the same degredation. None of us are wise enough or good enough to have entire control over other human beings. The planter, accustomed to absolute dictation to his inferiors, became impatient of contradiction or opposition, even from those whom he considered his equals. The quick pistol shot closed many a dispute among white men when temperate reasoning might have prevailed to bring about a rational settlement.

One of the worst results of slavery, as concerned the white race, was the stigma it cast upon labor, especially upon manual toil. The owner of slaves did not need to work with his hands; too often he felt himself freed from obligation to work of any kind. But the slave holders numbered in all only about three hundred and fifty thousand. In a lower social stratum came the non-slave-holding white men, numbering many millions. Too poor to own slaves, they looked with contempt upon labor as fit only for those whom they regarded as an inferior race, and so they lived in poverty and degradation, scorning the exertion which might have bettered their condition. Work is the law of God and of nature, and no man can evade it without suffering morally as well as materially. Terrible as were the results of the war in the impoverishment of the people, it brought its compensation when noble men and gentle women whose lives had been spent in comparative ease, took up with brave hearts, and willing hands those humble tasks of the household and the plantation which hitherto had been performed by their dark-skinned servants.

Is it worth while to revive the memories of the old-time sufferings and wrongs? Not if the purpose is to arouse the animosities of the past, to tear open wounds which have almost healed. But it should be ground for gratitude to God on the part of both North and South, that even by the stern ploughshare of war, the evil growth which threatened our nation's life was cut away. Says a Southern writer, "Not an intelligen man or woman in the South would now wish slavery restored." It is important, too, as we think of other wrongs which imperil our nation, "lest we forget" that though compromise with evil may delay the judgment of God, His justice is sure, and His voice will yet be heard in behalf of the oppressed.

The Negro's Progress.

In the foregoing article the effort was made to show the evil effects upon the Negro race of American slavery. It is a pleasant work to trace something of the Negroes progress in the years since they became free.

Fifty-two years ago last January, Lincoln's proclamation emancipated three million slaves. It is difficult for those of the present day to realize the conditions of the freed Negroes. No doubt many of them remained with their former masters, either through personal attachment or as hired servants. But vast numbers of them—men, women, and children—were turned loose into a world of which they had no knowledge. The most of them were unskilled laborers, absolutely without the means of supplying their simplest wants. It was a situation unparalleled in history. Three thousand years before, a nation of perhaps about the same number had been delivered from Egyptian bondage, but no cloudy pillar guided the freed slaves of the ninteenth century, no manna fell from heaven to supply their humble needs. In their pathetic helplessness, they looked to the Government which had set them free, and which to them seemed all-powerful.

In 1865 the Freedmen's Bureau was established to care for these people, and its administration was placed in the hands of the noble Christian soldier, General O. O. Howard. For five years its benevolent work continued, caring first for the immediate needs of its wards, helping to establish schools, higher and lower, and in every way striving to prepare the newly liberated slaves for the lives of free men and women. At the same time the churches and other benevolent agencies in the North sent down numbers of teachers to the colored people.

A great factor in opening the way for the industrial training of the Negro, was the school at Hampton, Virginia, started in 1868. Its founder was Samuel C. Armstrong, one of those characters upon whom it would be a delight to dwell if space permitted. The son of a missionary in the Hawaiian Islands, he came to the United States and served in the Union army. After the war, he was assigned in the service of the Freedmeen's Bureau, to the Jamestown pennisula in Virginia. Here he saw thousands of the Freedmen gathered together, and with his keen discernment, he perceived that the Negro race, as every other, needs the training of the hand to go with that of the head and the heart. Difficulties vanished before his intrepid spirit. "What are Christians put into the world for, but to do the impossible in the strength of God?" he said.

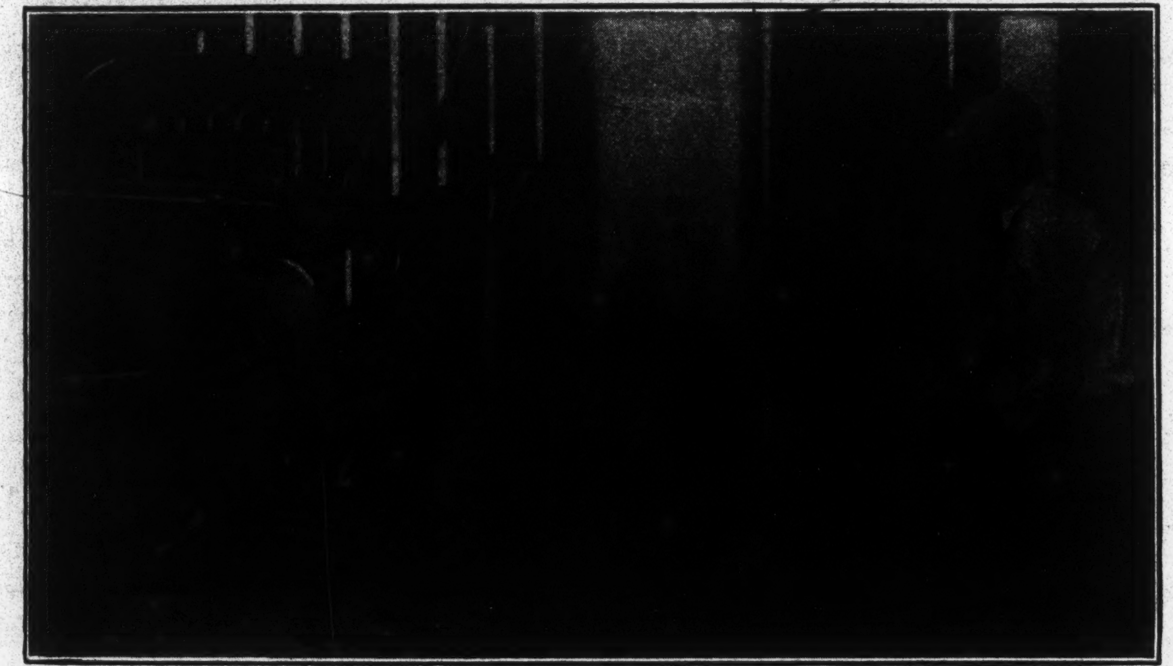
To Hampton came in 1872 a humble Negro boy, the child of a white father and a slave mother. He had no claim on any name, but he assumed that of the Father of our country, Booker T. Washington, the founder of Tuskegee Institute, he has become the leader of his race. The methods of Hampton and Tuskegee—training in the Industrial

Arts along with the learning of books, are those of nearly all the educational institutions for Negroes in the South, including all the schools supported by our own church.

As in the preceding article the demoralizing effects of slavery upon the material, mental and moral welfare of the Negro were outlined, so we may view something of the progress he has made under freedom, along the same lines.

First, as to material condition. A document of intense interest to all who care for the welfare of the colored race is the "Negro Year Book," published at Tuskegee, Alabama. In 1913 the semicentennial year of Emancipation was celebrated. The Year Book contains statistics of progress by decades since freedom was granted. There is room here only to compare the first and last year. In 1863 free colored people owned—of course, the slave had no property—9000 homes, they operated 15000 farms, conducted 2000 businesses and had accumulated $20,000. In 1913 they owned 550,000 homes, operated 937,000 farms, conducted 40,000 businesses, and had accumulated $700,000,000.

Individual instances of business success are numerous. The "potato king" of Edwards, Kansas, Junius G. Groves, and his sons, raise each year from 50,000 to 60,000 bushels of potatoes. A colored building firm in Birmingham, Alabama, has contracts of from $250,000 to $300,000 a year. A Negro in St. Louis, Mo., started in 1904 with a small restaurant and a cook; now, he has a string of seven well-equipped restaurants, employing more than fifty persons. At Kingston, North Carolina, a silk mill is operated under Negro management and employs eighty-three persons—men, women and children.



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In many places Negroes are making good as dentists, physicians, and lawyers. During the Taft administration, William H. Lewis, a colored man, recommended by the Massachussetts Bar Association, was Assistant Attorney General of the United States. Judge Terrill of the Municipal Court of the District of Columbia has held his position under the present as well as the recent administration. Did space permit, these instances might be multiplied.

As regards education, also, the Negro had made wonderful progress. In 1863 five per cent. of the colored people could read; in 1913 seventy per cent. In the earlier year there were four colleges and normal schools for Negroes; now there are five hundred. For their own education fifty years ago they raised $10,000; now $1,500,000. Howard University in Washington, D. C., has over 1400 students; Tuskegee Institute, over 1600. Colored students have been able to take high rank even in competition with white students. In a class of sixty-one medical students at McGill University, Montreal, Canada, a gold medal was awarded to a colored man for the highest average in all subjects throughout the entire course. Three times Negro students have won the honor of Class Day Oration at Harvard Commencement. Everybody's Magazine offered a large money prize for the best article on the temperance question. It was won by Isaac Fisher, a colored man, over several thousand competitors.

In the higher walks of literature, Negroes have won success. Professor DuBois is a welcome contributor to the Atlantic Monthly, the most exclusive of American periodicals. The tender poems of Paul Lawrence Dunbar touch the deepest springs of human feeling. Booker T. Washington's books are characterized by dignity and force of style as well as by sound common sense.

Religious progress cannot be altogether measured by statistics. But in the last half century, the number of Negro churches has increased from 550 at the beginning, to 40,000; the number of communicants from 550,000 to 4,300,000. The value of church property in 1863 was $1,000,000, now $70,000,000. Many of the colored ministers are cultured Christian gentlemen. It is for the Christian schools of the various denominations to furnish an educated ministry for all the churches—men who in preaching and practice shall put equal emphasis upon the gospel of Christ and the Ten Commandments.

In view of the past progress of the colored race, the question arises, what can the individual Negro do to advance himself and his people? In the first place, he can seek some honorable, even if humble, occupation. It is from the idle, both white and colored, that the vicious and the criminal spring. He can make himself the best worker possible in whatever may be his sphere of effort. Frederick Douglas said, "Every colored mechanic is by virtue of circumstances an elevator of his son." The same is true of every skilled housekeeper and cook and nurse.

The colored woman can do much toward the elevation of her people. Every neat, well-ordered home where children are reared in an atmosphere of love and duty is helping onward, not only the family but the race. Every colored girl, whatever her position, who by simple self-respecting conduct, protects herself from every evil advance, is aiding her weaker sisters on the upward path.

The Negro should make himself absolutely dependable in every relation of life. Every promise should be fulfilled, every contract carried out. The homely virtues of thrift and economy should be practiced for they are the foundation upon which rest the higher traits. The

Negro man or woman should avail himself or herself of all the opportunities for education which present themselves. The Negro should be found always on the side of the best in the community, the state, and the nation. At the time of the election which made West Virginia a dry state, a bright young colored man was appointed to advocate the cause of temperance among his own people. So well did he do his work, that it is said that if not a white vote had been cast in favor of prohibition, the result would have been the same.

One cannot but sympathize with the Negroes, especially those who are cultured and refined, in the feeling of injustice and isolation which they suffer. But for them, as for all of us who know sorrow and distress, there is the consolation of knowing that there is One in the darkness Who keeps watch above His own, and that at His tribunal to which we all are hurrying on, there will be no distinction of color or race.

What can white men and women do for their colored brothers and sisters? In the first place, they can do absolute justice in their own personal dealings with the Negro, and, so far as they have influence, in seeing that justice is done by the community. All that the Negro has a right to ask is the opportunity to make the most and best of himself. Can the white man afford to give him less? The wisest and best of both races are agreed that it is best that certain restrictions should control the intercourse of the races; but in three places, there should be perfect equality—at the ballot box, in the courts of justice and in the house of God.

Christian people can help the Negro by refusing to use contemptuous expressions concerning him, or to permit children whom they control to do so. "What would Jesus do?" in this respect, is a question which answers itself. Can anyone conceive of the gentlest lips that ever spoke uttering a scornful word of one merely because of his dark skin? If we are guilty of any wilful injustice to these weaker people, do we not run the risk of some day ourselves hearing the fateful words, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

All of us in the community in which we live come in contact with persons of the colored race—men and women—to whom we may say a word of kindness or sympathy which will encourage them in their efforts to make a worthy struggle against adverse circumstances.

We should help the Negro for the sake of the white race. The word that was written in regard to the church is equally true concerning the great human family, "Whether one member suffer, all the members suffer with it." We can compel the Negroes in the cities to crowd into miserable tenements; but the diseases engendered by the insanitary conditions will stalk abroad, and enter unchallenged the homes of the wealthy and the cultured, "Bacteria are color blind." And what is true of physical malady is also true of the still more deadly moral contagion.

Lastly, as United Presbyterians, we can aid the Negro by giving generously to the support of the work of our Freedmen's board, Norfolk and Knoxville and their related schools, are doing a noble work for the colored race. No enterprise of our denomination has been more fruitful in proportion to the amount of money expended. Our church has given to this work some of its best. At first, they were ostracised by those around them; but their tact, their self-devotion, their lofty Christian character, has won the esteem and appreciation of the warm hearted Christian people of the South.

Much has been done for the Negro, but much remains to be done. Notwithstanding the progress of the race as a whole, there are many thousands, especially in the Black Belt, who are little beyond the days of slavery. Their homes for the most part, are miserable cabins, they know little in regard to profitable farming; their schools are insufficient in number and poor in quality. Our church has already established successful schools among them, and these and similar schools, have made a little circle of light in their own vicinity. But there is room for many more, and if we furnish the means, our Board will be only too glad to establish new schools in this dark region.

On the fiftieth anniversary of Emancipation, a colored man wrote a poem, a few stanzas of which may fittingly close this article.

"Far, far the way that we have trod
From heathen kraals and jungle dens,
To freedmen, freedmen, sons of God,
Americans and citizens.

Then let us here erect a stone
To mark the place, to mark the time,
A witness to God's mercies shown,
A pledge to hold this day sublime.

Courage! Look out beyond and see
The far horizon's beckoning span,
Faith in your God-known destiny,
We are a part of some great plan."

THE NEGRO--Social and Industrial Conditions.

By Mrs. R. W. McGranahan, Knoxville, Tenn.

THE ALTRUISTIC workers of the world find a lure in the "Social and Industrial Condition" of peoples. It is a lure of our age.

Both the earnest doers in the world's work and the trifling dreamers, both the Christian missionaries and the pagan philanthropists conjure with these words and find in them a sufficient worthwhileness for all their labors and their benefactions.

The phrase is broad, comprehensive. It covers every conceivable relation of man to man. It has a far deeper meaning even than this, for it is the flower, the fruit of man's relation to God. It suggests the manifest side of the unseen life—the tangible part of our profession. This subject is not new, but it has taken a new hold upon us.

Man's social condition has been of vital interest ever since God said to Cain, "Where is thy brother?" and his industrial condition ever since the "Lord God planted a garden eastward in Eden and there put the man that he had formed" and later because of entrance of sin said, "In the sweat of thy face shalt thou eat bread." Then man was environed with industrial conditions that were destined to vex and harass all men even to this very day.

In a study of the "Social and Industrial Conditions" of one little branch of the human race known as the Negro of America in the year 1915 we grow optimistic and pessimistic by turns. Sometimes we wonder at the folly of our erstwhile optimism and then we laugh at the ridiculous blindness of our pessimism.

To consider the bright side of this subject, the measure of civil rights, the measure of protection to "life, limb and property,'' the measure of industrial freedom and the educational provisions accorded the Negro and then to turn the picture and look upon the unsanitary housing, the inadequate schooling, the insufficient churching, the neglected, unreached, misused multitudes is a plunge from the heights to the depths and the cursory glance grows into a study and the casual interest into an earnest prayer.

A One Room ''House'' and Only Part of the Family Shown Here.

The negro problem has been so persistently and intelligently studied and facts concerning his social and industrial condition have been ferreted out and presented by words and pictures with so much earnestness and accuracy that I shall not apologize for giving you the results of others' labors, facts and figures gained from many sources.

The unsanitary housing of the great mass of our Negro population is a fact of universal knowledge. Prof. Morse of the University of South Carolina writes, ''All will agree that the housing of the majority of the Negroes is in imperative need of improvement. It is neither right nor rational to expect to any considerable extent, good citizenship, efficiency, desire for improvement, pride, ambition, intelligence, morality or any other desirable quality from a people who must live in shanties and hovels located in unsanitary and unsightly back alleys and bottoms. Not only is the average Negro settlement inimical to good citizenship, it is also the breeding place for contagious disease.''

The following cullings from an address, made before the Southern Sociological Congress which met at Memphis a year ago have for their author Mr. A. M. Traywick, an authority on Social Service and Y. M. C. A. work.

"The houses which a million families of Negroes occupy present one dominant physical character: they are not adapted to a twentieth century civilization. All ideals of comfort, safety and progress are excluded before the family enters. *** In these houses there is uniform failure to provide adequate space for family living. It is not unusual to find five, six, or more persons in two rooms. *** Boarders and lodgers often share some part of a two-room space with a family of four. *** Children are crowded away from the table, and for their sustenance they eat at irregular hours anything they can find in the house or out of it. They are crowded out of their beds and in order to accommodate strangers they sleep often on the floor without mattresses, covering or change of clothing. *** To escape from the repulsive interior the members of the household emerge into an alley or yard filled with garbage, ashes, stagnant water, and decaying animal carcasses. *** In the yards are the vaults, wood and coal houses, pig sties, poultry pens, garbage cans and water supply. The toilets are the most primitive, indecent and unsanitary affairs that can be imagined. One such out-door toilet, without water connection, is often the only provision for a tenement of thirty families, or for all the houses on an alley for the length of a city block. Screens, door locks, or concealed passageways are practically unknown, and although this pollution of our city life affects health, morals, intelligence and family integrity, there is no city in the South that has adequately dealt with it. *** These conditions are matters belonging not to one family alone but to an entire city block, an entire street, a district given over to the least prosperous of the population. *** When we consider how the senses are assaulted by the material things that spring out of the alley, we cannot marvel that so large a number of Negroes are backward in appropriating the better gifts of civilization. There is nothing to look upon to suggest beauty, order, or conformity to law. Everything is present to teach the law of confusion and the fact of failure. Dirt, trash and filth have acquired the supremacy and from earliest infancy the eyes gaze upon an arrangement of things that indicates indecency, incompetency and the dependence of the spirit upon matter. *** There is no guarantee that the Negro will be a complete moral man simply because he lives in a clean, comfortable, separate house, for no one holds that economic independence is of itself a sufficient regenerating agency. But the moral appeal is stronger when hope is alive. There is little hope in the midst of filth, indecency, and overcrowding."

Add, if you will, to this condition the necessity of the Negro women to help support the family and we see "Things as they are." It has been estimated that from the almost 2,000,000 Negro homes in our country we have probably less than one and a half million housewives to care for them. This is a sad condition and tells for harm and economic wrong. Little children "jest grow" and the street takes the place of the home and the child is denied all the natural rights of childhood.

Dr. Weatherford, the Student Y. M. C. A. Secretary of the South who has done so much to bring into sympathetic relationship the students of white colleges and the Negroes of the South, says, there is not a state in the South that has anything like adequate buildings for its Negro students.

The State School Supervisor of one of the Southern states is authority for this statement, "The Negro schoolhouses are miserable beyond description, they are usually without comfort, equipment, proper lighting or sanitation." Again he says, "The Negro school buildings are in most cases a serious reflection on our civilization. They are without adaptation to school work, are destitute of all proper furniture and equipment, frequently without window sash, usually unceiled, often without any kind of heating arrangements and comfortless and unsanitary in the extreme." Imagine a log school house 20 feet square with one small window where one teacher takes charge of an average attendance of 66 pupils and yet such a condition exists in one of our proudest states.

Texas has 124 days in her public school year for Negroes, which is 2 more than Virginia, 4 more than Tennessee, 28 more than Florida, 29 more than Alabama, 31 more than North Carolina, and 59 more than South Carolina. In these seven states only a little more than one-half of the school population is enrolled in the schools and those who are enrolled are in most cases handicapped by poor school houses, short school terms and poorly prepared teachers, who themselves hold only second or third grade certificates on fifth or sixth grade work. Education has done and is doing much for the Negro, but the school provision so far is totally inadequate. The advancement of the Negro educationally reminds us of Alice and the Queen in "Through the Looking Glass," where they ran as fast as they could and faster and faster just to keep in the same place and when Alice expressed wonder, the Queen said, "In this country if you want to get anywhere you must run twice as fast."

A few individuals of the Negro race are already getting somewhere else, but as a race they must run twice as fast in their educational accomplishments and to do this there must be more help from the more fortunate peoples, a stronger voice of encouragement, a firmer right arm of cooperation to push forward and steady, and there must be a more certain faith in the surety of their running, really getting "somewhere else" both on their own part, but more especially on the part of the white race.

The Negro's tendency toward emotionalism, his "honing for heaven," his supposed lack of depth or reality in religious experience has furnished material for many a funny page and given zest to many an after-dinner speech. A large number of people have no truer knowledge of the religious side of the Negro than is gained from the words of the man who acknowledged, "I sometimes gets tipsy and I lifts a chicken now and then, and I uses a razor at socials now and then, but thank God I ain't lost my religion yet," or

"De Angus' meetin's over now,
We's all done bin baptize;
Me and Ham and Hickory Jim
And Joe's big Lize.
O 'ligion is a cu'is thing
A workin' 'mongst men;
We hatter wait a whole year now
'Fo gittin' baptized agin."

There is a class and a large class of Negro preachers on whom a great amount of responsibility lies for the prevailing condition in the great majority of the churches. When for years the only ministry a congregation has is what is given them by a pastor who cannot read, whose immoral life is notorious in the community, what have we a right to expect from those people? If there were no other argument for our church schools than the one, the training of preachers and teachers, whose moral and religious education is given equal or higher place even than their mental, this one argument ought to be a finally convincing one.

An evangelist tells this incident from his personal experience. He was holding meetings in an Arkansas town and engaged in conversation with the Negro gardener who was also a Baptist preacher. Asking him about his personal life the question, "Do you ever drink anything?" brought the answer, "Yes sah, yes sah, 'cos I drinks sometimes." The evangelist reproved him, "I am ashamed of you. Here you are professing to be a preacher and a Baptist preacher at that and going down here to these miserable saloons and buying whiskey and drinking it." "Who dat you talkin' about! I don' go to no saloon. You see I's a preacher and I's got to take care o' my influence. If I go down da' to de saloon and buy liquor and some o' my members see me, I nevah could fix it up wid 'em in de roun' worl' but I gits some o' my members to go down da' and git dat liquor, and den I goes off to myself and drinks it and den I kin git out and fix dat up wid de Lo'd in fifteen minutes."

If you smile at this, remember it is only one of thousands of illustrations of the need of a purified Negro ministry and that is no laughing matter. All of our missionaries in the Black Belt and elsewhere could recite unnumbered duplicates of this case of the blind leading the blind.

The Negro students love to sing, "It's not the preacher but it's me O Lord standing in the need of prayer." In thousands of churches the congregations well might sing, "It's not me but the preacher O Lord standing in the need of prayer." In addition to this imposition practiced upon congregations by their pastors is a financial one also. In one county in Georgia there are 98 churches in which the people contribute $29,000. Of this amount pastors receive $23,000. About $3500 are sent away to support outside organizations. The balance about $2500 goes for repairs, debts, upkeep and miscellaneous expense.

This in face of the fact that the pastors of these rural churches come to their communities late Saturday night and leave early Monday morning. They are unwilling to live with their people. They render no service to the week day interests of their people and the 22,000 people among whom these churches should be lights are still living in darkness.

Kelly Miller states that the tendency of the Negro youth who have splendid educational equipment is away from the ministry. He attributes this indifference or neglect to the natural feeling which the educated man has towards too close an affiliation with the ignorant and immoral Negro clergy now filling many of the pulpits.

We have spoken of the emotional nature of the Negro and of its misleading impression upon the less thoughtful. This emotionalism is of exceeding interest and where there is no real heart renewal it offers a most trying, and, difficult to expose, counterfeit, but it does not exclude the real thing any more than the tempermental traits of any people would do and the fact assuredly remains that with his native and natural belief in God, with his rich emotional nature, with his simplicity and pliability

—his childlikeness which is one of the keys to the kingdom of heaven, the Negro affords to the soldier of the Cross an inviting field for conquest. It is a field white for the harvest with only one reaper where there should be many. In the words of an eminent Southern man, words not alone for the South, but for the entire country, "Here is a nation stretching out its hands to us. We know their life, we know their needs, we can help them if we will. God pity the Southern Christians, the Southern churches and the Southern states if we do not awaken to our responsibility in this hour of opportunity. We need a vastly multiplied amount of money, we need a volume of deep, earnest, heart searching, prayerful sympathy, we need an outpouring of the most splendidly endowed and gifted life. What we have done has been good. What we do in the future must be a thousand times better."

In books and addresses and conversations on this subject there is no word so appealing just now as *cooperation.* Let us hope that the day may soon dawn when the lines of Nicholas Worth may have no meaning in this land:

"Prone in the road he lay,
Wounded and sore bestead;
Priests, Levites passed that way
And turned aside the head.
They were not hardened men
In human service slack;
His need was great, but then
His face you see was black."

When Mrs. Thompson of Lincoln Institute, Ky., had spoken before a group of Southern women telling them of her work, of the students and their aspirations, one of the women, after she had finished, quoted the following lines:

"I seemed to climb a steep ascending track,
While just behind me labored one whose patient face was black,
I pitied him—but hour by hour he gained upon the path,
Until he stood beside me —stood upright—I turned in wrath,
What right have you to stand beside me here,
For I am white and you are black—then paused struck dumb with fear,
For lo! the black man was not there but Chrst stood in his place.
And O, the pain, the pain, the pain, on that dear face!
I bowed my head and in contrition cried:
'Lo after nineteen hundred years Christ still is crucified.'"

This Southern woman publicly expressing this sentiment is only one of a greatly increasing number who are ready and glad to share with the one whose "patient face is *black*" all the blessings Christ has given to them.

Most hopeful are the indications of a better day when the two great races of the South shall truly live and work for the betterment of each other.

A young Negro from Nashville was employed on a steamer which was headed for European ports. Off the coast of Portugal the steamer ran on the rocks. This young man and two others escaped in a life boat and all others on board were lost. After much difficulty these men reached the shore, but the shore was a rocky ledge at the bottom of a cliff impossible of ascent. They found one point where was a shelf like projection, but higher than a man could reach. Two men made of themselves a ladder and the other climbed over them to safety. By his aid and the aid of the one below another was lifted to the rock, then the two made a rope of their clothes and saved the third. There on the edge of the cliff these three, a white American, a Russian and a Negro pledged eternal friendship for each other. Each had helped to save the *other* and in doing so their lives were inseperable interwoven in love and sympathy and eternal friendship.

THE NEGRO CHURCH AND THE NEGRO COMMUNITY.

By Rev. J. A. Cotton, Prof. Henderson Normal Institute, Henderson, N. C.

COMMUNITY.

THERE ARE some reasons why I am glad of an opportunity to say a few words on this much discussed Negro question. I have been feeling for some years that there are few people, outside the race, who really understand the conditions among Negroes and Negro life. It is not that many have not studied the conditions but in most cases this has been done at a distance or those studying this question have judged the whole by a small part.

It is claimed by the Southern people that the North does not know the Negro, but that the man living in the South all his life does know him and his conditions. At first this seems to be true. It seems to stand to reason, and in many cases the Northern people concede this. A man born in the midst of a people and living among them all his life has an opportunity to know that man best. Now the question in my mind is, does he avail himself of this opportunity? On the farm he knows the "hired man," in the home he knows the cook; on the street he knows the boot-black; in the court he knows the criminal and the "boot-legger." He knows little if anything of the home life of the best colored people, for he does not enter the homes. He knows nothing of the social conditions of the best people, for he does not touch the Negro in a social way. He knows little of the church and school for he does not visit them. During the last twelve years there have not been three Southern white people in our church during the service, except ministers who were specially invited to preach or as undertakers. Visits are not made to the home and school any more than to the church. I hereby submit the question: Under such conditions and social relations, is it possible for the Southern white man to know the real conditions and home life of the Negro?

I contend further that the average Northern white man does not know conditions in the South, though he sometimes thinks he does. He has three ways of getting his information—from the Southern white people who write and speak; from the Southern Negroes who go North; and from personal observation while passing through the South. He cannot rely on any of these sources for real conditions. I have attempted to show that information secured from Southern white people could not be relied upon, since they are not in possession of the facts themselves. As to the second means of securing this information, I would say, as a rule the best class of colored people do not go North to live. I am no unmindful of the fact that there are some exceptions to this rule. It takes the exception to prove the rule. For the most part, it is the shifting, shiftless and homeless Negroes who move out of the South. It is not just to judge the entire race by these any more than it would be to judge the Italian nation by the "Dagoes" who come to America, or the Northern people by the "Hobes" who come South.

As to the third source of information, let it be said that the best class of colored people are not seen by men passing through in a Pullman car. The industrious educated Negro is on the farm, in the shop, in the school or is engaged in some occupation. It is the lowest class of any race of people which hang about railroad stations and public

COLORED SCHOOL HOUSE
In the Township of Henderson, Henderson, N. C.

places to be seen of men. A few years ago in the busy season, the writer passed through a little town in Ohio and saw several rough looking men lying about the station. I thought then how unjust it would be to judge the citizenship of Ohio by the class of men seen there. This is exactly what is done in many cases by the men who are passing through the South—judge the Negro race by a few loafers at a railroad station. So I am glad to give a few facts as a colored man who has always lived in the South and who has been in touch with these conditions.

In studying the "Community Life" of any people there are three things which come before us—the Home, the School, the Church.

Think of the home of the Freedman. Fifty years ago he was sent free without a home and destitute of that with which to buy one, with no experience in self-reliance or business, with no knowledge of how to train his children and no education; it could hardly be expected that he would have very many ideal American homes. Fifty years are not long enough to change the life of a nation or a race so much as they change an individual who is a member of that nation or race. Yet fifty years have materially changed the home life of the Negro. The change in the houses in which the people live indicates in a large measure the change in the home life of a people. The old time slave cabin is rapidly giving way to the four or five-room cottage. Travelers who have passed through this locality, may has seen Aunt Judie Collins sitting in her one-room cabin door. She is an ex-slave and now a member of the United Presbyterian Church. Fifty years ago there were not many colored homes better than hers. Also, might have been seen a young man and his family sitting in their own auto in front of their own home. This man's wife was a student of the Henderson Normal Institute. This is a clean, well kept home. While there are many still living in small homes, it is nothing strange to see those who have had the advantages of our schools living in well kept and well arranged homes.

The people are giving their children better home training as they become more enlightened themselves. The idea of real home life is being taught by those who have gotten the idea through instruction. The homes are being beautified and made more attractive for the children. This is causing the children to love their homes and hence remain in them. It is well known by all when we touch the home life of a people we are getting at the root of the matter. The "Federation of Colored Women's Clubs" and "Home Betterment Clubs" are doing much to improve conditions in the homes. They are educating the people along the lines of rearing children, preparing meals, housekeeping and sanitation. These clubs have made war on flies and filth until "clean up days" and "clean up week" have been observed. Through these clubs and by other means the educated colored women are striving for better homes, cleaner homes and purer homes. This is an effort which is telling for good.

SCHOOLS.

In this immediate community the schools are improving. We have in this county (Vance) a Superintendent of Public Instruction who is interested in Negro education. He is improving the schools by building better school houses, employing better teachers, paying a little better salary and lengthening the school term. For the last two years we have had a supervisor for the colored schools of the county. This supervisor is working under the Anna T. Jeannes' Fund. Perhaps this supervision has done more than any other one thing to improve conditions in the rural schools. It has led to an effort on the part of the people themselves. The parents have raised several hundred dollars for school improvements. By these generous offerings they have supplemented the public school funds and have painted the school buildings, purchased new desks, cleaned up the grounds, built out-houses, and in some cases added rooms to the school buildings. All this has deepened the interest of the parents and friends and increased the attendance in the schools, which means better schools and better conditions. I do not want to be misunderstood, I do not mean to say that the schools are now anything like what they should be. The state of North Carolina is not a wealthy state and cannot provide as good schools as some states which have more wealth. This state provided only $7.87 per capita for public education. It is to be said further that the colored children receive less than two dollars per capita for their public instruction. The State Superintendent's report for 1913-1914 shows that there is a white school population of 525,107 and a colored school population of 253,276 or 48.2 per cent. of entire school population. Now, according to moral law and written law also, the colored children ought to receive 48.2 per cent. of the appropriation for school purposes. But the report does not show this. According to the Superintendent's report the white teachers received $2,707,611.01 while the colored teachers received only $484,114.83, that is to say that the colored children should receive nearly one-half the appropriation but do not receive much over one-sixth. The proportion of the valuation of school property and equipments is still more striking. The value of white school property is $8,056,966.34, while the value of colored school property is only $1,021,736.93. In this case as in the case cited above it would be expected that the colored would have 48.2 per cent. of the valuation in equipment, where as it is 12.6 per cent. or about one-eighth. The average monthly salary for white teachers in the entire state is $43.69. We would consider this a very small average salary indeed. We would ask: How can a state expect to secure the best teaching force and hence obtain the best results when it does not pay more than $43.69 average monthly salary? The answer is easy. But are we not putting a premium on the young Negro's intelligence when we suppost he can secure an education when he has teachers who are paid only $26.75 as an average monthly salary? The result is clear. Men and women who are able to teach are forced out of the teaching profession and the colored children are left to suffer because of a lack of competent teachers.

It might be interesting to quote a few facts regarding the schools in this county (Vance). The Negro population is 51.5 per cent. of the entire population. There are 3137 white children of school age and 3241 colored children of school age. Now to educate these white children the county employed last year 68 teachers and spent $19,920.52 with equipment and property valued at $55,625. But to educate 3241 colored children the county employed 35 teachers and spent $6,173.00 with equipment and property valued at $23,000. It might be noted also that there are 28 libraries in the county schools for white children and none for the colored children. To say as we sometimes do that we live in a land and country where all men have equal

UNITED PRESBYTERIAN CHURCH, HENDERSON, N. C.
The only Colored Church in Vance County in which the Pastor holds services each Sabbath.

rights and opportunities, in view of the above facts, requires a considerable stretch of the imagination. It has been and is yet claimed by some men in public life that Negroes cannot be educated. I often wonder if these men who claim this have ever seen the Negro given a fair chance to compete with his white neighbor.

In some sections of our country the opportunity for Negro education is far less than in Vance County, North Carolina. In Wilcox County, Alabama, where our Alabama missions are located the census of 1910 shows a black population of 27,602 or 81.6 per cent. of the entire population. In this county there is less than 40c. spent per capita for Negro education, and about $16.00 per capita for white education. To put it in other words, the state of Alabama spends about 40 times as much money per capita in Wilcox County for white education as it does for Negro education.

Notwithstanding the fact that some claim the Negro cannot be educated, and not forgetting these conditions, still the fact remains that the Negroes in the state of North Carolina have reduced their illiteracy to 31.9 per cent. With hundreds of years of civilization and unbounded opportunities and privileges the native white population of the state of North Carolina has an illiteracy of 12.3 per cent. In the face of these facts, I claim that no honest man can say the Negro cannot be educated.

BAPTIST CHURCH, HENDERSON, N. C. Service held once a month.

There are two other things to be said. First, if under these adverse circumstances and opportunities the Negro has in a short period of time reduced his illiteracy in this state to 31.9 per cent. he is worth encouraging and educating. In the second place, he cannot be the lazy, careless, thriftless man which he is sometimes said to be. This last thought is emphasized by the fact that he pays taxes on more than $500,000 worth of property in this small county.

CHURCHES.

As to the number, there are plenty of them. On every hill, and in every valley, there stands a church. Baptist, Methodist and Christian Churches are meant. Except our mission churches (The United Presbyterian) these include all there are in this county. Numbers do not mean anything so far as the Spiritual life of the people is concerned.

Henderson has a population, including the suburbs, of about 5000 colored people. It has seven Baptist churches, two Methodist churches, one Christian church, and one Holy church. There is not one of these churches in Henderson or in Vance County in which the pastor holds regular services each Sabbath in the month. In all the churches in the country, and in most of them in the town, services are held only once each month, or twelve services each year, except the revival season.

The pastor of the largest church in our town lives over forty miles away, and has charge of one or two other churches and also is principal of the state Deaf and Blind School at Raleigh. He comes here and preaches twice a month sometimes, and sometimes only once.

The pastor of the second largest church in this town lives twenty miles away, has charge of three other churches, and preaches here once each month. It is easy to see that this does not meet the spiritual need of the people. (Our own United Presbyterian Church is the only church in the town or county in which regular services are conducted by the pastor each Sabbath in the month).

The revival season extends from the middle of July to the middle of September. During this time every church must have a meeting. The pastor usually conducts this meeting. It begins Sabbath morning and runs till Friday of that week. Services are held each day, all day. The services consist of preaching, praying, singing, shouting, jumping, and clapping of hands. Just before, or immediately after the sermon, mourners are called for. They come to the front and occupy seats left vacant for them. After occupying these seats they being to mourn. After the sermon, the "Pillars of the church" and all interested in saving souls, circle about the mourners and sing and clap hands, sometimes for hours. This is not kept up very long if all the mourners "come through." "Coming through" usually consists in jumping up and clapping hands and crying out, "I am free, my soul is saved." In some cases this is kept up until late in the night with so much noise, that the people living near cannot sleep. We have often heard this shouting, jumping, clapping hands and singing in a church which is about a half mile from us.

It is to be seen from the above, that superstition has a great influence on the religious life of the uneducated Negro. The days of conjuring have not passed with the average Negro. He still believes he can be conjured. Just two or three years ago, a young couple just married, lived about three miles from us. They built a nice little home, and owned a little farm. Things went well for about one year. The wife was taken sick. They decided that the husband's mother had conjured the wife. They left the home, and moved to another county in order to "break the spell."

One of our students asked permission to go to the country to attend to some business. She afterwards acknowledged that the business was to see a conjure doctor.

In religion, perhaps superstition is more evident than anywhere else. The children are taught this from the beginning, and it is hard to overcome their early teaching. A belief in ghosts and the visitation of evil spirits still lingers with the people.

Once each year the Baptist Association meets somewhere near this place. The writer wishes he could describe one of these meetings. They come from every direction for miles. They come in autos, carriages, buggies, wagons, ox carts, on horse back, and on foot. The meeting lasts about three days. Every member of the church where the Association is held, is expected to bring a basket. Many of the friends living near the church bring baskets. Dinner is served on the grounds each day. Chickens, eggs and butter cannot be bought in the neighborhood of the Association at any price ten days before the meeting or ten days after. With the departure of the preachers and deacons one is reminded of what Sheridan said after he had devastated the Shenandoah Valley, "If a crow flies over this valley he had better take his dinner." The church will probably seat four hundred persons, but there will be in attendance fifteen or twenty hundred persons. There are booths for the sale of fruits, candies, soft drinks, cakes, ham, chicken, and water melon. There are sometimes "Blind Tigers" in the woods nearby. They have tents for making pictures, and have balloons for sale. A stranger coming on the grounds would think it was Fair day, or the circus was in the country. In all this, there is not much to develop the spiritual life.

The race is getting a better ministry. Very ignorant men are yet permitted to preach, but the standard is being raised. In the larger churches where the young people are being educated, they are demanding an intelligent ministry. In the large churches in the cities and small towns among all denominations ,there are to be found good, strong educated ministers. These men are trying to bring about a more intelligen form of worship. They are slowly doing away with the old custom of marching up to the table to carry the offering, and attempting to improve many of the more emotional forms of worship.

There is much yet to be done, and we are hoping that by means of the church, schools and other means these conditions may be improved from year to year.

NEGRO MUSIC.

By Prof. W. G. Wilson, Camden, Ala. (Principal Camden Academy).

THERE WAS a time when the intelligent Negro was just a little bit ashamed of the old plantation melodies. He looked upon them as something that belonged to the old order of things—to that frightful nightmare of the past which he desired above everything else to forget and outgrow, and so he was sensitive about them, and felt like apologizing to his friends for their existence. I am glad to state, however, that this stage of our racial development is over, and the time when an intelligent Negro felt called upon to make an apology for the beautiful songs of his people—those melodies which critics tell us constitute the only real American music, has long since passed away.

There is a peculiar, attractive power about these songs when sung by the Negroes themselves, that has not been explained by any principles known to musical science. This statement may be verified by listening to their rendition by a number of trained Negro singers. As you listen, you catch the lilt and swing of the melody, and almost involuntarily you find yourself keeping time, and being swept along by the elusive power of the music. If you should question the intelligent Negro concerning the matter, he will tell you that there is something in these weird old folk songs when combined with the peculiar indefinable cadence of the Negro voice that appeals to the primitive in man, that stirs him up and moves him in spite of himself.

And so we find the thinking people of the race, instead of being ashamed of their songs, have come to believe that they are a very precious heritage handed down to them from their forefathers, and that they should be cherished and carefully preserved for future generations.

The American Negro sprang from a musical race—a race which seems to have possessed a more widespread love for musical sounds than is generally found among savage and barbarous people. I have read that the native African sings at his tasks just as happily, and as good naturedly as do his relatives in America. I have also heard that the Dahomeyans, native Africans, who sang on the "Midway" during the Chicago Fair, had the same liquid melody, the same minor cadences that have made Negro music famous everywhere.

I know of no other race of people who sings so incessantly as the Negro. In the field following his plow, on the public works, in the forest felling trees, traveling on the railroad, in the rice swamps and the cane brakes, in prison, and even on the battlefield facing the bullets of the enemy—in short, everywhere, the Negro expresses himself in song. We are struck, also with the ease and accuracy with which he either finds a song or makes one to fit his mood or suit his condition. This ability to sing under all circumstances and conditions is to my mind one of the compensations nature has given to my people for some of the disadvantages and trials they have had to undergo, and it is one of the means by which the Negro has been able to survive the conditions under which he has had to live in his adopted country.

It is due largely to this fact that he is breaking through, and, in spite of the most adverse circumstances is taking his place with the other races of mankind. We have all doubtless heard of the boy who whistled in the dark to keep his courage up. As I think of this, I am reminded of the fact that for nearly three hundred years, the Negro has been singing in the darkness to keep his courage up. His songs, weird, plaintive, and pathetic have been the means during his long dark night of slavery and oppression, of taking his mind away from his troubles and surroundings.

They have helped him to hope, to aspire, to suffer, to wait. Patient, optimistic, forgiving, with his wonderful voice as he went about his daily tasks, he continually sent up his petition for deliverance in the language of those beautiful melodies of his fathers.

The master heard, but he didn't understand the message that was perfectly plain to these untaught children of nature, but God heard, and He knew that along with those broken words and syncopated measures there was faith, and hope, and expectancy, and trust. These are the things which breathe through every note of the true Negro melody, the things which give to it that indefinable quality that no mere artistic music can possibly have, something that makes us weep and laugh, and weep again.

The Negro is by nature of an artistic temperament. This is shown by his love of display, and the ease and rapidity with which he acquires almost any art, especially the art of musical expression. Now, the soul of the artist must and will find some avenue of expressing itself, and no power of man however tyrannical can so fetter the human soul that it cannot break through and find itself. Notwithstanding the tendency of the present day to believe that Negro slavery was a benevolent institution, and therefore a good thing for those who came under its rule, the naked truth as I had it from my own mother and father, and numbers of others who lived through it is, that it was an institution which sought to crush out with ruthless cruelty every feeling of hope and aspiration, and reduce to the level of the brute creation, beings upon whom God had stamped His image.

Books were absolutely forbidden under penalty, because books teach men to hope, to aspire and to strive. Under these circumstances, the artist soul of the Negro, which has been aroused by contact with the white man, and the influence of new surroundings, turned to music as the one avenue of expression that could not be closed to him, and as he labored and suffered and waited, he voiced his sufferings in the only way he knew. He took the rude melodies of the forest, put the white man's theology into them, and then poured out his crushed and bleeding heart to Him Who "Hears the humble when they pray."

This, I think will account for the wonderful development of Negro music during the darkest period of his history. As to his voice, nature, who has always been lavish of her gifts to those of her children who live close to her bosom, gave to him this matchless instrument of wondrous sweetness and melodic power, and with it he has touched the heart of humanity wherever it has been heard.

Although the Negro's music is largely a heritage as I stated before, a great many of his songs belong to the period during which he labored as a slave. They have been evolved from his own experience, and written in his own heart's blood. They tell of the pathos of his life, the innate longing of his soul to be free. We may safely say that the dominant note of his songs is pathos, and supplication for deliverance.

"What," asks Dr. Washington in his Story of the Negro, "could express more eloquently the feelings of despair which sometimes overcame the slave than these simple and expressive words:"

O Lord, O my Lord, O my good Lord,
Keep me from sinking down.

Or what could be more expressive of loneliness and desolation than the following:

'Way down yonder by myself,
Lord, I couldn't hear nobody pray.

Don't let us, however, make the mistake of supposing that all of the Negro's songs were sad or pathetic. The Negro is the most optimistic race of people in the world. Not only optimistic, but cheerful and happy even under the most untoward circumstances. This cheerfulness and optimism were expressed in many of his songs which sometimes took the form of a paean of hope, and sometimes that of an exhortation to a continued struggle against adverse conditions.

In order to illustrate this characteristic, I trust I will be pardoned for using one of the *post bellum* songs, the words of which were written by myself, and the music by N. Clark Smith:

YOU'LL GIT THERE, BYE AN' BYE.

(Alabama Labor Song).

Keep on strug-glin' when da wat-e'rs deep,
Keep on work-in' when yo' want ter sleep;
Keep on gwi-in' if you have to creep,
An' yo'll git there bye an' bye.

Keep on sow-in' by da wat-er's side,
Keep on try-in' all da things yo've tried;
Keep on walk-in', bye an' bye yo'll ride;
An' yo'll git there bye an' bye.

Keep on carry-in' yo' troubles to da Lo'd,
Keep on trust-in' in da prom'se of God;
Keep on hope-in' tho' yo'se under a rod,
An' yo'll git there bye an' bye.

Chorus:—
Git there bye an' bye,
Sure-ly yo'll
Git there bye an' bye,
Oh, surely you'll
Git there bye an' bye.

This song, though not one of the melodies, shows the spirit in which the Negro is attacking the problems that confront him: He is good naturedly "keeping at it," and he expects to, "Git there bye an' bye."

The question is sometimes asked, to what extent is the musical ability of the old time Negro manifested by the Negro of today? And to this question, I don't think a better answer could be given than the following, taken from *The World of Today*: "The concerts and recitals of the New York Music School Settlement, which have usually brought together almost as many white people as black, have served as a channel of communication between the white race and the black race. Thousands of white people have, by means of these concerts, come to recognize, as they never have before, that the Negro race has capacities and talents which need only proper development and direction to enable that race to take its place in the family of races. Mr. David Bispham, the famous American Baritone, in a concert which he gave a year or two ago at the Harvard Club to an audience of several hundred college men, said, when he reached the last number of his program: 'I have been singing this afternoon the songs of many foreign composers. I shall close with two songs of an American composer. I regret to say that I did not discover this composer myself, but learned of him only through the writings of German musicians. He is not as well known in his own country as he should be. I suppose the reason for this is that he is a Negro, but I want to say to you gentlemen that there is no color line in art. When I find a composition of merit, it makes no difference to me whether it be written by a white man or a black man or a red man.' He then proceeded to sing Will Marion Cook's 'Exhortation,' to the immense enjoyment of his audience. It cannot be doubted that through music, the universal language, there is bound to come a better understanding between the two races.''

What is true of Mr. Cook, is also true of a number of other Negro musicians, who are taking those old melodies, revitalizing them, and weaving them into new compositions which are having their influence upon the musical thought of this country.

The Negro's songs helped him in the days that tried men's souls, when in the darkness of his bondage there seemed to be no relief; they are still helping him as he climbs upward from that darkness into the light.

They are not only influencing his life for good, but wherever they are sung, others hearts are made better by the soothing impulse of their sweet melody, and the uplifting power of their simple, childlike faith.

THE KING'S BUSINESS IN THE BLACK BELT.

By Mrs. (C. H.) Tillie Johnson, Miller's Ferry, Ala.

(Address Given at Spokane Convention).

THE ALABAMA division of the Tennessee Presbyterial made a most thorough study of the ''King's Business'' this past year. So much were we helped that the societies have never been better organized, more active nor wide awake to the call of missions. This study suggested that it would not be amiss to call to mind that the King has business of great magnitude and importance in the Black Belt. It is here the great bulk of Negroes live and missions, by training leaders for the race, have set in motion forces that gain in momentum year by year.

Phrases like the following could be written after the names of hundreds of Negro men and women today who are living monuments of missionary effort: ''As brands plucked from the burning, escaped from the clutches of vice, entire current of life changed, correct ideas of Christian living implanted;'' all because somebody cared and sacrificed, somebody held out a helping hand. It is a work made sacred by its baptism in the blood of the early missionaries such as the sainted McKee, sent out by our beloved church, by the prayers and tears of those who in the beginning bore sneers and persecution and ostracism for the sake of Him Who is no respecter of persons. We want to express our gratitude to the church for the great good she has done and is still doing for our people. What better evidence can I give of their appreciation than the many petitions that come yearly for mission schools? I fear the church does not realize the magnitude, the far reaching effect of the work it has undertaken. I plead that you weary not in well doing, that your prayers be more fervent, your gifts more generous. 11,000,000 human beings, involuntary residents on American soil, defenseless, helpless, laboring under countless disadvantages make an appeal without parallel to the heart and conscience of Christian men and women. They humbly ask that the principles of the gospel be applied to their case, that in their struggles for a higher life, the door of opportunity to develop manhood, to become useful and capable, to follow legitimate pursuits and to receive legal protection be not closed in their face because of indifference or prejudice.

At the Students' Conference in Atlanta, Prof. Pickens of Talladega College made this declaration: "The Negro in America is God's supreme test of American Christianity." Brotherhood to all the world is preached, but what about practicing brotherhood with our neighbor of different color across the street, or is it easier to cross the ocean? To some people as to missions, distance lends enchantment or as Mr. Pickens puts it: "It is easier to practice Christian brotherhood through the collection box, the mails and the Missionary Magazine than to practice the same over a neighbor's fence." "Love thy neighbor as thyself," says the Founder of Christianity.

It has been said that where Negroes are found in any number in the North the interest in missions among them is correspondingly low. There are worthless Negroes, there are criminal Negroes, but shall aid and sympathy be withheld from the millions because of the vileness of the few? Does the presence of sin so disgust that Christians turn away from the sinner? Is it not the awful degredation of the heathen in India, China and Africa that appeals strongest to Christianity? *Jesus touched the loathsome leper, ate with publicans and sinners.* "Is the servant above his master?" If the worthy deeds of the Negro were as well known as the crimes of the few, public sentiment concerning thee race would be far different. It is unfair for newspapers to spread before the country a detail of every little crime the Negro commits and withhold evidences of real progress.

I know of Negroes who have toiled heroically to better the condition of their people, teaching day schools and night schools, and through farmers' conferences and mothers' meetings given general instruction in economy, homemaking and right living month after month and year after year without any assurance as to where their salary would come from save the pitiful sum of thirty-two cents per capita paid by the state. I know of others who give all of their spare time without a penny of salary to this work of race redemption. Let such

1. Kitchen, Dining Room and Laundry. 2. Girls' Dormitory, Prairie Institute, Prairie, Ala.
This picture is to emphasize the immediate need of improved and enlarged conditions.

deeds be heralded rather than the glaring headlines so commonly seen of a "darky stealing a mule" or guilty of some other crime. The Negro of brain and character does not condone the criminals of his race but shows an active interest in their reformation. As evidence of this, note the various organizations, neighborhood unions, Home Improvement Clubs, Reformatories, Mothers' Clubs, Y. M. C. A.'s and Y. W. C. A.'s and a host of others piloted and supported almost if not entirely by Negroes. The sacrifices of Negro parents to educate their children are both pathetic and astonishing. "I have pulled off my shoes to send you," writes a hard working mother to one of our girls, "so that you may lose no time out of school." They work early and late at the washtub or behind the plow that the son or daughter may be kept in school. A young woman graduate from Knoxville College and now teaching in one of our Alabama missions, writes to her motherless sister whom she is supporting in the same institution, "I am writing you only a card because I have not money to buy a stamp." She is also keeping two other sisters and a brother in the home school. Ray Stannard Baker tells of visiting the home of a white mill employee, their hired Negro cook sent her children to school while the white children worked in the mill.

The presence of the Negro places a double responsibility on the white man—he must save himself and set a proper example before the Negro. It is very noticeable on the plantations and in communities where the white man drinks and gambles and is immoral you will find the Negro doing the same; on the other hand where the white man is intelligent, of a high type of Christianity the Negro will pattern his life accordingly. "Like master, like servant," like white man, like Negro. A solution of the problem for both races is found in the following lines:

Dis worl' ain't civilized nohow;
  De wile man somewhar 'bout,
An' if you scratch down deep ernuff
  You sho to dig him out.

De natyul man is jes de same—
  Don' cyar what you do,
An' 'cept de Gospel in his h'art
  Ole Satan comin' thu.

De only thing dat I can see
  To do folks any good
Is—put de Bible in dey han's
  An' make it understood.
—W. G. Wilson.

By educating the Negro you are helping the whites. It was common, ten or twelve years ago to hear white people express the desire that their children could have as good training as the missions provided for Negroes. That desire became so strong that illiteracy among them has been reduced to 5.2 per cent. in Wilcox county.

The failure of the Southern states to provide adequate public instruction is in itself an open door for the church to give Christian education which after all is the greatest need of the race. An educated brain, associated with a corrupt heart and an ungoverned will is a peril to society and a menace to good government. In Wilcox county 44.7 per cent. cannot read nor write. The state appropriates $15 per capita for its less than 2000 white children and only 32 cents per capita for its more than 10,000 black children. The Negro teacher receives less than $20 per month—an able bodied convict earns more. I plead for the Negro boy and girl in the Black Belt growing up without Christianity, without schools, or the restraints of a good home. Can Christian men and women think of retrenchment? Can they withhold their prayers and gifts while such conditions exist right at their doors?

The condition of its women is a measure of a race's civilization. Fearful are the struggles of the Negro woman with her peculiarly perilous environments, beset on the one hand by the low whites and on the other by the low blacks, she is between the upper and nether millstone. Speaking of our young colored women as to their difficulties in living clean lives, a prominent white physician remarked to me that those who kept themselves spotless deserved unstinted praise and those who fell should be pitied rather than censured. Hundreds of Negro women and girls have never been spoken to by white men in terms of courtesy and civility. If it is not simply, Mary or Jane she is C. H. Johnson's wife or T. M. Elliott's wife's sister. This tiny straw shows which way the wind blows—that a Negro woman no matter what her culture or how irreproachable her character, is not considered worthy of the courtesies due to the humblest women of other races. With a flaming sword at every portal of amusement, of healthful exercise, of convenience in travel, of lucrative employment is it not a wonder that self-respect has not been crushed and hope and ambition buried? In spite of these obstacles the Negro woman has taken wonderful strides forward in fifty years. "Bravely she has fought for her honor and clean home. Coming out of slavery with no history, no traditions, no ideals or standards of morality," she is the propelling power behind the progress the race has already made; the school, the home, the church are being built up by her sacrificial service.

A CABIN HOME IN THE BLACK BELT.

How sad it is that what should be a savor of life unto life is sometimes so perverted as to be a savor of death unto death. It is not far from the truth to so describe the influence of the average Negro church, especially the Black Belt church. The cause lies in the lack of trained Christian leaders—the weakness of the ministry. The preaching aims to arouse the audience to a high pitch of excitement through powerful intonations, and dramatic gesticulations without regard to Scriptural truths or real benefit to the hearers. Usually an hour is wasted in calling for the collection—worse than wasted because of the entire absence of reverence or worship in the giving. Add to this the immorality of the clergy and the outlook is dark. It is no wonder that under such preaching the religion and morals of the masses are long distances apart. It was illustrated by a speaker at the Students' Conference thus: "A man acknowledged, 'I sometimes takes a drink, and gits a water million now and then, and uses my razor at frolics, but I thank God I 'aint lost my 'ligion yet.'"

If the presence of the immigrant who comes to our shores of his own free will imposes a duty on Christianity, what of the 11,000,000 Negroes whose forefathers were forced to come against their will and made to toil amid the heat for their captors?

Because of the Negro's contribution to the industrial and commercial progress of America, because of the seven generations of whites educated by slave labor, because of the wealth and luxury and culture that enrich this nation produced by his labor, I claim that his case should have just and prayerful consideration.

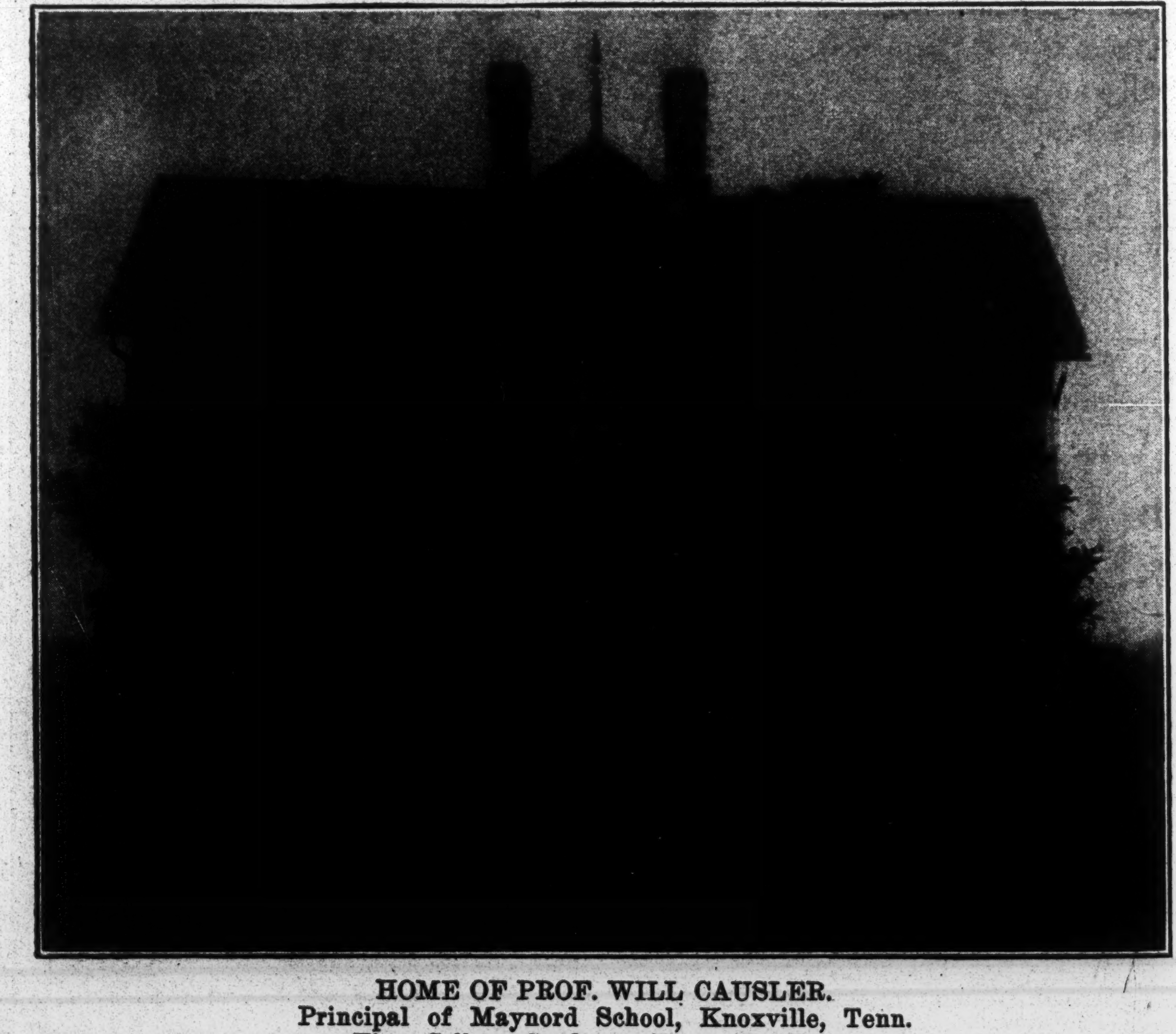
There are persons here whose fathers shed their life's blood to free the bodies of the Negro. Are not their sons and daughters resolved that their precious blood shalt not be spilt in vain? Will they not complete the sacrificial work by saving the Negro's soul? In the name of chivalry, because of the relation of the strong to the weak, in the name of Christianity I humbly beg that the responsibility be met as becomes followers of Him Who gave up heaven's glories to save men of every nation, kindred, tongue and people.

Following the excellent and truthful word pictures in the foregoing articles of the need of Christian training and education to the Freedmen in the Southland, we give two life pictures to prove the value and the effect of such Christian training. The picture of the Norfolk Orchestra is inspiring, the talent of music so abundant in the Negro race is having its uplifting training. The other picture is an ideal home, and the one who owns the home owes HIS UPLIFT to the Christian training he received in Knoxville College. (See following page).

Not all who enter the Mission, perhaps, make such impressions for result of Christian teaching. Nevertheless the opportunity to rise to their possibilities is as much due to all who strive as to those who win.

The Editor takes this opportunity to say, that the excellence of the articles of this issue in behalf of the Freedmen Mission should do great good in our Women's Societies during the coming year. Never has there been more care and excellence shown in contributed articles.—Editor Women's Missionary Magazine.

MRS. McKIRAHAN AND HER NORFOLK MISSION ORCHESTRA.



HOME OF PROF. WILL CAUSLER.
Principal of Maynord School, Knoxville, Tenn.
First College Graduate, Knoxville, Tenn.

THE AMERICAN INDIAN

THE VANISHING RACE.

(Dedicated to a picture by Edward S. Curtis).

Into the shadows, whose illumined crest
Speaks of the world behind them where the sun
Still shines for us whose day is not yet done
Those last dark ones go drifting. East or West,
Or North or South—it matters not; their quest
Is towards the shadows whence it was begun:
Hope in it, Ah, my brothers there is none:
And yet—they only seek a place to rest.

So mutely, uncomplainingly they go
How shall it be with us when they are gone,
When they are but a mem'ry and a name?
May not those mournful eyes to phantoms grow—
When, wronged and lonely, they have drifted on
Into the voiceless shadow whence they came?

—*Ella Higginson.*

HOUSING CONDITIONS AMONG THE INDIANS AND CAUSES OF TUBERCULOSIS.

By Rev. J. A. Speer, D. D., Portland, Oregon.

I AM asked to write somewhat regarding the above subject or rather two subjects. The statement of my subject seems to imply some connection between housing and tuberculosis. There is no doubt that the former is in measure and possibly in large measure responsible for the latter.

The unkempt condition of the average Indian home, together with the unsanitary habits of that people are such as will encourage disease germs of almost any variety. In their primitive tent homes they enjoyed the benefit of ventilation and if cleanliness was added nothing more could be desired to promote health so far as housing is concerned. Few, if any, of the Indians have been taught or have any proper conception of the importance of clean clothing. No home, be it ever so meager and comfortless is without a sweathouse. In this they regularly take their sweat bath, but immediately resume their soiled garments. Their sleeping pallet or mattress is spead upon the bare earth in their tents or upon rude floors in their simple houses and remain there, together with blankets and skins of various animals, for weeks and even months without ever being lifted for airing or cleansing. These necessarily absorb impurities from the bodies of the occupants, also from flies, dogs and cats which have free access at all times.

It is true there are happy exceptions to the above. Christian homes as a rule are much better kept, and yet the old habits of many generations naturally incline to crop out even here, so that the above picture becomes very familiar to the missionary. To the new and inexperienced missionary the sights and odors of many of these houses are shocking and repulsive and only the spirit of a true missionary will prompt to a repetition of the visit.

The Indian should not be too severely criticized for these conditions. He and his fathers have lived so for many generations and we all realize how very difficult it is to give up old habits to new ones. Their free and easy life naturally begets indolence. On the reservation, shut in very largely to themselves, they are denied the stimulus of association with the better classes of white people they might otherwise enjoy and, most important of all, living without the gospel, the only agency in the world to stimulate and promote betterment among any people. Restrict any people by conditions such as are imposed upon the Indian by the Government and they will degenerate.

We need to be more charitable when thinking and speaking of the poorly constructed and more poorly ventilated houses in which the Indians are living. With little or no instruction in architecture and ventilation it could hardly be any better than we find it. Among these people separate family life is very little known as compared with the home life of the average whites. As the missionary calls at the homes of these people we often find no one, or if the family is at home, one or two or more families in whole or in part will be found with them. In the winter season especially these small houses of one or two rooms will be found oftentimes crowded to their full capacity. The Indian can never become a hermit, but naturally incline to herd together and are disposed to circulate around from home to home, so unless one is somewhat familiar, he will be at a loss in deciding who is the mistress or owner of the home. This is one of the sad results of the reservation system by which the Indian is so largely isolated from other people and allowed to remain unmolested in his own peculiar mode of life. The Government is largely responsible for this. This tends to perpetuate the tribal organization which is so destructive of individuality and all proper family life.

The individual and the home or family lie at the very foundation of society and until these are put to the right no people will or can make any satisfactory progress in civilization. This among the Indians will necessitate breaking up the tribal organization and abolishing the reservation system entire. The development of individual responsibility and the stimulus of a healthy competition in the busy world will do very much for this unfortunate and non-progressive race of people.

I do not belong to the medical fraternity and feel some hesitancy in speaking of tuberculosis and its causes. Having given the subject considerable thought, however, I am convinced that too much emphasis has been given to the matter of tuberculosis among the Indians. What I mean is this, much that is called by this name, should be designated by some other name. A disease or complication of diseases contracted from the dissolute whites. A poisoning of the blood which is very much more harmful and incurable than is the much feared tuberculosis.

I have long been of this conviction and have been largely confirmed in my belief by a bulletin recently published by the Smithsonian Institution in connection with the office of Indian Affairs, Washington, D. C. According to this authority based on an investigation by competent parties, the Navaho and other tribes, notably the Pueblos, who have been least in contact with the whites are least affected, while those tribes long in contact with the white race are as a rule very seriously affected with the so-called tuberculosis. The Navaho and Pueblo tribes are still living most nearly of any of the tribes in their aboriginal or primitive state, far removed from all other people, are reported as being the healthiest of all our Indians and almost entirely free of tuberculosis.

I do not doubt the existence of that dread disease among the Indians, but I am seriously doubtful if all or even a very large percentage of those afflicted or supposed to be afflicted with it are tubercular proper. I am, however, to deal with the causes of tuberculosis.

1. I would name first, conditions in their manner of living calculated to encourage infection. The Indian is so largely ignorant of the nature of this disease and means for preventing it. I have already mentioned lack of cleanliness and proper ventilation of their garments and also their homes. Not a few live in houses which may be kept clean and fairly well ventilated and no doubt would be so kept if only they knew more of the nature of this disease.

During the cold or wet seasons they often exposed themselves while poorly clad and the other extreme following when entering their homes when the room is closed up and heated almost to suffocation, I have often been compelled to shorten my call in order to escape from an over-heated and over-crowded room. They visit freely among themselves where there are consumptives and

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persons so affected come and go in the homes of others, using the same drying towel, drinking from the same cup and smoking the same pipe, even when in the last stages of that disease.

Indians are much given to expectorate and usually the floor serves as spittoon. If the floor is sand or earth as is often the case, the matter is so much the worse. Their beds, blankets, robes, etc., spread on the floor or ground, are freely used by all comers and rarely if ever washed or otherwise cleansed in any thorough manner. These are some of the conditions, even in the most modern Indian homes which can hardly fail in breeding disease germs.

The missionary and sometimes Government employees endeavor to teach the importance of avoiding these and other similar conditions and of guarding against this terrible disease, but until the home life of the Indian is greatly changed, these efforts are largely in vain.

2. The reservation system which tends to separate the Indian from progressive civilization works injuriously in many ways. It encourages the Indian to continue his unsanitary way of living.

A healthy intermingling with the better classes of whites, which will come when reservations are thrown open and the Indians must live among and compete with other people will be helpful both in preventing and curing tuberculosis. The white population will see to it that sanitary conditions are improved for their own protection, while the Indian will learn the better way by example. Break up the tribal organization and open reservations for settlement. It is true this will work a hardship to some as present conditions have made these people so very dependent and helpless, yet in the end it will stimulate the Indian to better things in more ways than one, and never till this is done will the Indians as a race make the progress their friends desire to see and are laboring to accomplish.

3. Dissipation, indolence, lack of nourishing or properly prepared food and other weakening conditions, all contribute in rendering the Indian, no less than those of other races, an easy prey of tubercular infection. All Indians are not dissipated, but some are. All are not indolent, but some are. Some, though not all, have food sufficient and know how to prepare it for eating. However, it remains that, while herded together in tribes, with no proper separation of families or privacy of the individual, there can be no protection or safety for any one, but all must suffer from contact with the worst of the tribe. We today are coming more fully to understand the importance of healthful exercise. It is not only a promoter of good health but it aids in building up a strong physique and furnishes a vital energy which the indolent and dissipated do not and cannot have as a defense against disease. Tubercular conditions prevail among the very poor and very helpless old people. It is certainly very strange our Government makes no provision by which the worthy poor and sick and aged, the blind and helpless may be properly and humanely cared for among our Indian population. This would not only be a meritorious work of mercy but a great protection to the health and happiness of society.

4. Another factor I regard as important though apparently little thought of by many. It is the effect of the changed environment upon the newly arrived Indian child at the Government school. The child is taken from its

home where it has enjoyed almost unrestricted freedom and is put under discipline more or less rigid during four-fifths or more of its waking hours, is shocked and humiliated by the removal of its accustomed clothing and by being attired in a costume entirely foreign to it in every particular, thus adding to its already quite unbearable burden of homesickness. It is further provided with a complete change of food and is then set to the task of learning a new and strange language.

Such a change! and all in a single day. Why not take the child as it is and endeavor to draw it out and develop it as white children are without the additional hardship of the radical and repulsive changes the Indian is compelled to undergo? These conditions cannot fail of having a most depressing effect, physically exhausting the child and thus it becomes a much easier prey to consumption.

Some wonder that the child craves uncanny looking dried fish, roots or other strange looking articles of Indian food, but this is perfectly natural—who cannot remember the articles of food our mothers and grandmothers prepared for us and for which in childhood we had such a keen relish? Now, I submit, the conditions imposed upon the Indian child on entering school and to which submission is compulsory are neither reasonable nor humane.

It is not at all uncommon for apparently strong, healthy children to droop and decline soon after being brought into school and when sent home to die will speedily recover. Suppose you reverse the order and place an average white child in an Indian home or school, clothe, feed and bring it entirely under purely Indian conditions and there need be no guessing at what will happen. This change may be safely and successfully accomplished by slow degrees but in the case of the Indian child, the change is made within a very few hours.

This is no mere fanciful picture. It is a sad reality which should claim the attention and awaken the sympathy of right minded people. I make no attempt at exhausting the subject assigned me. Other factors productive of tuberculosis might be named; I have named a few which seem important to me.

Our aim should be to have people understand the real nature of this dread disease and some of the more prominent means of gaurding against it, and this will go a long distance toward its entire removal. And what is done for the Indian along these lines will not only aid in his civilization but will prove to be a national benefit, for these people are to be found in every part of our land.

> "Redeeming the red man is a more hopeful and a more interesting process than rifling him."
>
> ---Ernest McAfee.

PASSING OF THE INDIAN CEREMONIAL.

By Rev. A. B. Dickie, D. D., Chicota, Texas.

THE OLD Indian ceremonial that belonged to the different tribes in their untutored and superstitious state is slowly passing when Christian education takes its place. There are forms pertaining to the living and the dead, passing over from the old to the new life, that are commendable, and it would be a sad day for the red race if they would ultimately pass away; especially in reference to that which would inevitably take its place, in their home life, in their church life and in their world life.

We must never forget that the Indian is like the white man, and what is good for the one is good for the other, and what is deleterious and destructive to the one—the white race—is more so to the red race on account of their simplicity and lack of trained reasoning powers. We must remember, too, that the white race consists of grown up children, many of them spoiled by the world's tutoring, led astray by unseen forces and moulded by unrealized influences antagonistic to the best interests of the race. The red race consists of children, immature, save physical prowess, and even that ability is often used in childish ways.

If we put too much stress on the ceremonial, the outward form, we are led into idolatry; if we discard, absolutely, the ceremonial we become irreverent and profane and in the results nothing is held sacred in the heavens above, the earth beneath or the waters under the earth. And that is the sorry plight of many of the world's population at the present time. The church is no more a temple, where the people and God, the King of kings meet, but a place to exchange thoughts, experiences, looks, yarns, joys or troubles. Do we look for the Indian to fall into either error? Nay, verily. It is the steering between Scylla and Charybdis. And happy or blessed is that captain who can steer the ship between, and wreck it not on that rock or sink it 'neath the waters of the whirlpool. The Christian Indians have religious ceremonies that are peculiarly their own and peculiarly Indian too. They have adopted some of our forms and some they have brought over from their old life—and not to their detriment either. They are very reverent, whether heathen or Christian. I think that the reason is that they are taught so much of the spirit life in the world life, that there are good and bad spirits in everything and everywhere. To laugh or talk in church or in any service is never seen among them. When the youths are taught by precept and example, by the white race, to disregard sacred things, they go to extremes in what they believe and do. There is a ceremonial that begets reverence, and there is the utter lack of it that begets irreverence and consequently antagonizes and banishes spiritual influence and power.

The moovies, at the present time, are making much of Indian scenes, ceremonies, dances, celebrations and battle charges. These are interesting to the tenderfoot, and conducive of money-getting, but subversive to the best interests of the Indian.

But the Christian Indian does not dance nor does he approve of the war dance or the heathen ceremonial; yet he has a ceremonial or custom as it might be called and used in connection with death and burial of which he should not be deprived or asked to lay aside. I have seen and taken part in many of these ceremonies of which it was said that no white man ever saw or took part; that may be the case or not, I do not know. I know that the curious would like to have seen, although the assisting would be very different.

There is a mystery in the Christian religion and there is a mystery in every other religion. For a religion without a mystery is a religion without a god. All ceremonies have their origin in an unseen power, as well as all religions or superstitious beliefs. They do not these things to be seen of men. Whether alone or in company they have reference to another life.

When the body of the child lies dead in the tent, the mother goes over the trails and paths over which the little one used to go, answering questions and talking as if the little one were by her side, and coming around to the little play-house under the Juniper tree, picking up the little moccasins that it will wear no more, then sitting down and giving the death wail, long and weird and very mental disturbing—she is doing no more in actual life than many a white person has done in mental life. The Indian woman riding her pony along the trail and giving vent to the death wail, that can be heard for a mile, is not only giving expression to her sorrow, but notifies the dwellers along the way that death has come to her tent home. The men never do this. Only once have I seen an Indian broken up with outward grief, and that was over his favorite daughter, the acknowledged belle of the tribe, and a noble young woman.

The old ceremonies of the non-Christian Indian are not passing away. When they do pass or change it is to idolatry by a super-emphasizing of the old rites, as is manifested in the ceremonies of the shakers, in connection with impure rites enacted in the ceremonies aftermath. This and that of the Feather religion passes to non-existence when Christianity takes its place.

The Feather religion is one of the new religions and was instituted by an Indian who is still living. He married a beautiful young Indian girl. For the Indians have their Juno's and Jean de Arc's as well as their Lothario's and cavaliers. His Juno was the delight of his life and the soul of his home. But she sickened and died. Why and wherefore he did not know. Why that the Great Spirit should take from him all

INDIAN CEREMONIAL.

that made life pleasant and desirable he did not know and could not understand. He could not eat, he could not sleep; he could only travel over the old trails where they went together and view the camping places where they whiled away so many pleasant days, but the grief and loneliness would not pass away. Then he went to the mountains where the birds and the wild animals dwelt; then on and on where there were no birds and no animals and no sign of animal life, where the forest seems to be everywhere, and casting himself down beneath the tall pine trees, that let in the sunshine but a few hours in the day, he slept and dreamed and saw the heavenly land and all the people were Indians standing in two lines as far as the eye could see, and each one waving a feather in the right hand. They said to him, "Your wife is here; she shall not go back to you but you can come to her. Go back and teach the people this religion, and when they die place a feather on their breast and it will waft them into the land of the blessed. Tum tum when the spirit leaves the body, encircle the grave and tum tum for the feathered ones."

When he awoke, he returned and told the story and taught the Indians the new Revelation and had many followers. About three years ago he discarded the Feather religion and turned to Indian doctoring as there was more money coming to the Medicine Man as he could demand and have payment as he could not do in his new religion. But the Feather religion goes on. When an Indian leaves the Tum Tum he tries others, gets tired of them and usually returns to the old established ceremony. An Indian once said, "This religion is like a coat, I wear it a while and when it gets old I throw it off and get another." The Indian is an easy subject for the Roman church. He does not have to change his life, words, thoughts, actions or belief—only be obedient to the Catholic church. Hence they are easily proselyted.

The Indian funeral ceremony is not wrong in itself. The wrong lies in the objective. Like going to church is right in the form, but the wrong consists in the church and that for which it stands or that which it stands teaches. There is something very touching in the manner in which they treat their dead and their burial. The body is bathed and cleansed very tenderly, and wrapped very carefully and as expensively as the means of the relatives or friends will permit, and if in needy circumstances, they will get help from their neighbors. In non-Christian homes the night after the death occurs is much like the old Irish wake. If whiskey is to be had it will be "on tap," the house or tent will be lighted until daylight appears. Sometimes a fire outside the house is kept burning, and the watchers keep a lookout for the bad spirit lest it come and steal the spirit of the dead and take it away. The Medicine Man can tell when and where the bad spirit is approaching, and he tells the watchers and they drive it away. The more whiskey they have the more bad spirits will come, or the oftener the one will appear. In the tent or house the tum tum is kept going with the weeping and wailing and laying the blame of the death on someone, invariably some absent Medicine Man whom they do not favor, and him they call the murderer. That is the one who has hurled the death dart at the spirit of life, or the Tamahnawas and caused the death.

In Christian homes the night is taken up in singing, praying, reading or repeating scriptures, and exhortation. The exhortations have reference to the living, enjoining upon them to make ready to meet their loved ones in the other world. The father and mother and brothers and sisters will take part in the exercises as readily as those of no kin to the deceased. They think it their duty to the living and to the dead. Often confessions are made and are as genuine as those made at prayer meeting or regular service. Hence it does not appear to be the result of a hysterical frenzy or spiritual illusion. I have never remained longer than one or two o'clock. The services are kept up longer when there is hope of any one turning to the Christian life.

The corpse is never exposed to the view of any one after it is put in the coffin. When the corpse is wrapped and put in the coffin, the lid is fastened securely and is never opened, save in the case of disinterring and rewrapping. This is a part of their ceremony for the dead that should not pass away, but is worthy of imitation by white people everywhere. In many white communities the casket is opened in the church, after the service, and the audience passes around to view the remains. All, or nearly all, will pass, and parents will lift up their children to view the corpse though the deceased was a total stranger. This *civilized ceremony* seems hideous, grotesque, unsanitary, satisfying to the curious, and would not once be practiced by the Indians, Christian or non-Christian. As a rule the grave is never prepared until the funeral company arrives at the cemetery or burying place. When the excavation is completed, the casket is enclosed in the rough box, lowered into the grave and the clothing of the deceased with other articles are placed on the coffin and the grave refilled. The clothing in which the person lay in death is burned. If death occurred in a tent, the tent is removed and the soil is taken away. If the house is an old one it is torn down and another built; if a good house, it is well cleansed. There may be a lingering superstition in all this. However, that may be, it is sanitary. On the grave are placed beads, dishes, urns, etc. These are more lasting than flowers, as appropriate and less expensive. The ceremonies of the tum tum and the Medicine Man and how he grows up and is educated ,are too long for this article. The objectionable feature of the Indian ceremony will only pass away with the reception of Bible Christianity. The coming of the one is the passing of the other.

HAMPTON TRAINS FOR SERVICE.

BY WM. ANTHONY AERY, MEMBER EDITORIAL STAFF OF THE SOUTHERN WORKMAN.

WRITTEN FOR THE WOMEN'S MISSIONARY MAGAZINE.

NOTE:—We very much appreciate having this paper (written by request) for the Freedmen and Indian Special Number. The writer is the Business Manager of The Southern Workman. It is through this exchange that we know of the Hampton Normal and Agricultural College and Institute situated at Hampton, Va. It is undenominational, industrial school for the Negro and the Indian. Its principles are Christian. Our readers will be interested in the story of Hampton training the youth of two distinct races for industrious citizens.—EDS. W. M. M.

EVERYDAY LIFE IN AN INDUSTRIAL VILLAGE.

ON THE Lower Peninsula of Virginia, overlooking the waters of Hampton Roads, famous for the battle between the "Monitor" and the "Merrimac," there has slowly grown, since 1868, a most useful and unique school for Negro and Indian youth, which attracts annually from distant states and foreign countries, over 20,000 visitors, many of whom are serious students of education and business men who believe in Hampton's idea of education.

"Every time I think of Hampton, I get a new definition of education and a new ideal of human training. I believe that Hampton is, after all, the real American University. I believe that this institution comes nearer having found the clew to the maze in this great process of training people for life, in life, and by life, than any other institution in the world."

Rare and discerning praise does Dr. Wallace Buttrick, Secretary of the General Education Board, thus pay this epoch-making work in education, which was begun by General Armstrong with two teachers and fifteen pupils. Since 1893 it has been most successfully carried forward by Dr. Hollis Burke Frissell, who has become affectionately known, among many, as the "doctor of human kindness." Today Doctor Frissell serves on the General Education Board, the Southern Education Board, and the Rural School Fund Board. He is, indeed, a constructive leader in American education.

Working Together.

With some fourteen hundred students learning to do *together,* in a Christian spirit and in an uncommon way, the common things of life—farming, homemaking, blacksmithing, and kindred work—Hampton may justly be called an industrial village.

In the busy shops, on the scaffolding of new structures, in odd nooks and corners of the school grounds, Negro and Indian tradesmen are daily mastering difficult problems and are preparing themselves for life's emergencies by learning how to make the best possible use of their resources—time, tools, skill, and moral qualities.

Speed, accuracy, initiative, neatness, and responsibility are some of the important factors that are considered in determining the grade of Hampton tradesmen—stalwart youth who serve their communities, not only as good mechanics, but also as active workers in improving church, school, and home life.

Solving Real Problems.

Negroes and Indians who study farming at Hampton grow the common vegetables for the school family of a thousand students and workers. They care for the common farm animals, and handle according to the best modern farm practice such products as milk, cream, butter, hay, and corn. They mix brains with all their work—plowing, planting, cultivating, harvesting, and doing "chores." They learn the *how* and *why* of the tasks they perform. For these boys the carefully tilled fields, the dairy-barn, with its well-groomed cows, and the busy creamery furnish the opportunity of training Negroes and Indians for safe and efficient rural leadership.

The Teacher's Opportunity.

The teacher is the school. A man or woman who has the requisite amount of work, enthusiasm, and knowledge can go into the most unpromising community and induce the mothers and fathers of the children to band themselves together for the building or the improvement of the schoolhouse, the buying of desks, pictures, curtains, and the equipment that may be needed for putting in woodwork, cooking, and sewing, the beautifying of the school yard, and the spreading of sane ideas of education.

This is the recital of what has been done time and time again by colored teachers scattered throughout the Southland. This expresses Hampton's idea of the dignity of teaching and lays emphasis on personality, cooperation, and knowledge in building up schools for all classes and races.

Training Homemakers.

Training colored and Indian girls in thorough methods of housekeeping through a rigid system of room inspection and routine of housework has proved invaluable to those who have gone out from Hampton as pioneer leaders in rural communities.

Aside from looking out carefully for their own rooms and personal belongings, and receiving instruction in the academic, agricultural, and home-economics class-room, the Hampton girls care for the rooms of the lady teachers, wait on the tables in the student and workers' dining rooms, keep clean the large dormitories, and do the laundry work for the whole school.

This practical training and constant application to duty explains, in part at least, the unusual success of Hampton's women graduates and former students who have enviable reputations as teachers and homemakers.

What Hampton Demonstrates.

"The most important facts which Hampton has demonstrated," says Doctor Frissell, "are that different races can live together in harmony and mutual helpfulness; that the daily round and common task can be made a means of grace and a source of culture and intellectual development; that happiness can exist with hard work; that close relations may be sustained between the school and the world outside; and that a single institution may be of value in the educational work of the whole country and of the world."

A NEGRO'S UPHILL CLIMB.

About the year 1735 there was a fierce battle between two of the stronger tribes on the west coast of Africa. The chief of one of these was considered the most powerful of his time. He succeeded in overpowering his weaker rival and slaughtered and captured a great many of his band. This chief delivered to his son a dozen of these unfortunate survivors to be sold to an American slaver.

The young African chief delivered these men to the captain of the ship and received his pay in trinkets. He was then asked to go out to the ship to see this wonderful sailing vessel. After he had inspected the ship, he was asked by the captain to dine. He said that they gave him some very nice things to eat, and some rather curious things to drink, all of which he enjoyed so much that he fell asleep. When he awoke he was chained to one of the creatures he himself had sold, and the vessel was headed toward the United States.

Robert Russa Moton, known to thousands of white and colored people as "Major" Moton because he has been commandant at Hampton Institute for twenty odd years, tells in good faith this simple story of his ancestry.

What Major Moton and Dr. Booker T. Washington of Tuskegee have done to established Hampton's reputation as a school which trains for service, hundreds upon hundreds of other Hampton graduates and former students have done on a smaller scale during nearly half a century. The need of giving colored and Indian youth an "education for life, in life, and by life," to use Dr. Wallace Buttrick's happy phrase, prevails and young people throughout the nation must feel that a responsibility for the welfare of the Negro and the Indian still rests upon them.

Learning by Working.

Major Moton was born in 1867 in Amelia County, Virginia, and spent his early years at "Pleasant Shade," known as the Vaughan plantation, in Prince Edward County, Virginia. There he made "Mr. Willie," the planter's son, his ideal and copied the young white man's language, walk, and dress. As a worker in the mansion house, he had a great deal of leeway and was encouraged to learn.

In October of 1885, Robert R. Moton entered Hampton Institute. When asked if he were afraid of hard work, he assured the commandant that he was not, for he had labored all his life. He was assigned to the saw-mill, where he learned to fire the huge boilers and to run a Corliss engine, under the direction of an ex-Confederate officer, who was as strict as he was kind.

During his *work* year, he was constantly learning by doing. It was a period of initiation into an entirely new life—new people, new duties, different races, new standards, new ideas, and new ideals.

Photo courtesy of Southern Workman.

WATER FRONT AT HAMPTON.

Hampton is an educational demonstration station, where

Promptness, alertness, self-control, endurance, respect for authority—these were Hampton's gifts to this useful and safe race leader.

Racial Goodwill.

In Virginia, Major Moton has been especially successful in showing his people, as President of the Negro Organization Society, how to link together the work of the school, the church, the home, and the community. He has helped thousands of Negroes to live in peace with their white neighbors. Then, too, he has won for his race the cordial support of some of the finest white Virginians.

"By faithful and efficient service, whether in the kitchen, on the farm, in the shop, in the schoolroom, or in the pulpit," declares Major Moton, "the Negro can and must maintain the spirit of cooperation and good-will that now exists generally throughout the South."

In recent years, Major Moton has toured a number of Southern states with Dr. Booker T. Washington of Tuskegee, another distinguished graduate of Hampton Institute, and has addressed thousands of white and colored people on the value of working together in the spirit of mutual helpfulness for the securing of better schools, better health, better farms, and better homes.

Robert R. Moton is also the Secretary of the Negro Rural School Fund Board: Anna T. Jeanes Foundation; trustee of a number of schools; and an officer in several organizations that promote Negro progress.

"General Armstrong struck the keynote," says Major Moton, "when forty-five years ago he founded Hampton Institute—an institution which, while it was in no sense lacking in appreciation of what is sometimes called higher education, did put emphasis upon the importance and value of such moral and industrial training as would lead to character and competency. These are the elements without which no people, whether white, black, or red, can ever hope to maintain themselves among civilized people.

"The strongest evidence of General Armstrong's wisdom and foresight, we find in the work that is being done by the thousands of young men and women, black and red, who have gone out from Hampton. They are now scattered all over the South and West. Their farms,

INSTITUTE, HAMPTON, VA.

three races work out daily, the problems of every day life.

their homes, their schools, their churches, their lives, and their characters are living influences of civilization in its best and most far-reaching sense.''

THE YOUNG INDIAN ON TRIAL.

''Once, only Indians lived in this land. Then came strangers across the Great Water. No land had they; we gave them of our land. No food had they; we gave them of our corn. The strangers are become many and they fill all the country. They dig gold—from my mountains; they build houses—of the trees of my forest; they rear cities—of my stones and rocks; they make fine garments—from the hides and wool of animals that eat my grass. None of the things that make their riches did they bring with them from beyond the Great Water. All comes from my land—the land the Great Mystery gave unto the Indian.''

So runs the thrilling story which is told by one of Hampton's Indian machinists, Arthur Harris, a Mohave-Apache of San Carlos, Arizona. What has the public done to reward the Indian for his gifts to the nation? The story of fraud and deceit has already been vividly told. There is, however, a brighter tale to tell.

Spread of the Hampton Idea.

From Fort Marion, St. Augustine, Florida, there came to Hampton, at private expense, in 1878, under the leadership of Captain R. H. Pratt, a band of seventeen Indian ex-prisoners of war—Kiowas and Comanches—who wished to walk in the white man's way. Secretary Carl Schurz later sent more Indians to Hampton. Until 1912 the United States Government made some provision for Indian students at this pioneer industrial school.

From Hampton the idea of giving Indians an education for life spread to Carlisle and then into the West. Today Hampton's aims and methods of training Indian and Negro youth are closely studied by efficient leaders in the Indian service and by experts in industrial and vocational education, irrespective of races.

The excellent work of General Armstrong, together with that of Captain Pratt and some devoted men and women of rare missionary ability, has been eminently worth while. This is clearly shown in the achievement records of Indians trained at Hampton. Hampton still appeals to Indian youth as a valuable training center.

Today some forty-six Indian boys and girls, representing seventeen tribes, are bravely working their way through Hampton and are getting their training for larger service without a penny of Government aid. Words can scarcely describe the faith and courage which this small band represents. The young Indian is on trial and these boys and girls realize that they have a serious role to play.

Everyday Test.

How successfully Hampton trained Indians have met the severe tests of life on the reservations, in Government positions, and as farmers, mechanics, and homemakers, Miss Caroline W. Andrus, who is in charge of Indian Records at Hampton Institute, has recently shown in an excellent article which she prepared for the *Southern Workman*—Hampton's illustrated monthly magazine.

Indian Women at Work.

''There are now nearly nine hundred graduates and ex-students of Hampton scattered from Nova Scotia to the Pacific, from Manitoba to Texas,'' says Miss Andrus. ''By far the largest number of the women students marry and are doing what lies in their power to advance their race. General Armstrong said that no race can progress beyond its women. Scattered over the reservations are many neatly kept, comfortable, Christian homes, where children are reaping the benefit of Hampton's teachings and getting a better start than their parents had. Others of the women students are in the Government school service, as matrons or teachers, or in industrial positions, while a few in the outside world are earning their living as trained nurses or stenographers, or by following the varied occupations of their Anglo-Saxon sisters.

Community Builders.

"Among the men, there is an even greater range of occupations. Farming and stock raising claim the largest number, many are following the trades learned at Hampton, some are in the Government service, and some are working independently, while still others are in the professions. Careful records, verified by frequent trips among former students, show that 87 per cent. have, all things considered, made satisfactory records.

"The conditions to which most Indian students return are hard, far harder than the average Easterner can realize. Many of the reservations are long distances from the railroads, so that supplies are hard to get as well as expensive, while in places water is a real luxury. The standards of the community must also be taken into consideration, and in all too many localities the white people living near *are not of a type* to prove either helpful or elevating.

"With all these difficulties, and many, many more, we expect far more of the Indian than we would of a white student who had enjoyed equal advantages. A white boy who has been in school until he is perhaps twenty, and in that time has had to master, in addition to the usual studies, a new language, and accept an entirely strange system of living, is not expected to raise the standards of his home community to any very great extent. The Indian is. He must not only have acquired a trade and be able to do skillful work, but he must speak English well enough to act as interpreter, understand the Bible, and teach in Sabbath School, as well as be prepared to advise in the councils of his people regarding various phases of their legal standing and land questions.. And when he is unable to fulfill all these requirements we hear that Indian education is a failure!

Making Lives Count.

"That the men, as a whole, keep up to the standards of the school better than the women is undoubtedly true. It is the natural and inevitable result of a life that brings the man into competition with many men, and keeps the woman in the home, where she is very probably entirely under the dominion of an autocratic person of the old type, who not only does not wish but will not allow any changes in the household regime. There are some who, with exceptional ability, have made remarkably fine records, who stand out in their communities as leaders and have their part in every good work. But as is bound to be the case, the great majority lead average lives, and in the end, perhaps, they are the ones who count for most.

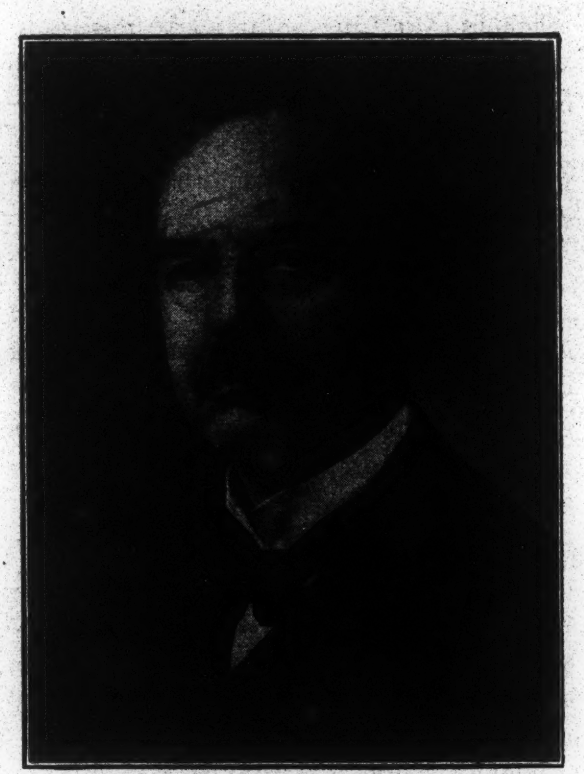
"The influence is far-reaching of a woman who can write: 'I look back and think what a thoughtless, careless girl I was. I never could settle myself down to be sober. I only thought of fun all the time, and now I am a grandmother. I have nine living children and I have certainly had some rough places to travel over, but I have tried to stick to my principles. When those that I knew failed to do right, and fell, I never went back on them, but gave them my right hand and helped them to right their wrongs, doing it sometimes at my own cost. If there is any evil plot going on that I know about I generally put a stop to it. Of course I have never distinguished myself, but in my own quiet, unknown way I have tried to lead those that I have had anything to do with to the right. It isn't much. I wish I could have done great things, when I remember my teachers that tried so hard to educate me, but I have never had time.'

"Since Hampton's first Indian students returned to their homes, conditions have changed in a vast number of ways. There are now many schools. English is becoming an inter-tribal language, reservations are being broken up, and the sales of land bring white neighbors into ever community. In spite of all that has been done, however, by the Government and by missionaries, there was never a time when the need was greater, or when Indian men and women of broad sympathy and Christian training could help their people more."

Hampton offers to boys and girls a four-year academic normal-course for those who wish to become teachers. This course includes agriculture, arithmetic, art, Bible, business methods, economics and sociology, English (composition and literature), history (United States and European), manual training (bench work, cooking, sewing, and home handicraft), psychology and practice teaching, and music, military drill for boys and physical training for girls.

Hopeful Outlook.

Hon. Cato Sells, Commissioner of Indian Affairs, recently visited Hampton to discover the secret of its success. He said emphatically what Hampton has long realized, namely, that "the young Indian must meet new conditions and do the things that their mothers and fathers could not do, therefore justifying themselves and those who come after them."



HON. CATO SELLS.
Commissioner of Indian Affairs.

Indians who have received Hampton's practical training have certainly been a credit to their race and are well-worth helping. It is surely a hopeful sign to see young Indian boys and girls, who are now "on trial," submitting with enthusiasm to rigorous training in the shops, on the farm, in the kitchen, the sewing and weaving room, and the classroom—all for the sake of preparing themselves to serve their own race in hard places and in the spirit of the Master.

A MEMORIAL SERVICE AND SHORT TRIBUTES FROM A FEW OF MISS MINGER'S FRIENDS IN THE PUNJAB.

MISS EMMA MINGER

A Memorial Service in honor of Miss Emma Minger who last January gave her life in the Master's service in India was held in our First Church, Indianapolis, April 25th (Sabbath).

Miss Minger was a member of the First Church and supported by it. The Memorial Service was in charge of the pastor, Rev. G. L. Brown. A number of Miss Minger's brothers and sisters with neices and nephews were privileged to attend the service.

Mr. E. K. Marquis, the Clerk of Session, and who himself provided Miss Minger's salary during her first seven years' service, told of the life of Miss Minger and of our interest in her. She was born in Switzerland, came to America with her parents, brothers and sisters, was educated in the schools of Indianapolis, gave herself to four years training as nurse in "The Protestant Deaconess Hospital," was a member of the Reformed church until she went out to India under our Board.

Testimonials of Miss Minger's excellent Christian life and character were read from Miss Martin of India, Mrs. H. C. Campbell, Miss Dickson, and from the President of the College of Missions (Disciple) of Irvington, Indiana.

The pastor based his remarks on the words of Christ found in Mark 10:29:30. He spoke of how Miss Minger had to break the ties of home; but in India God had given her brothers and sisters and a home in the hearts of the people, and as for eternal life, if souls won for Christ be jewels, what a diadem of jewels will be her crown. And if service done for one of God's creatures in the name of Christ be well pleasing to Him, then, how whole-hearted will be His call, "Come, Emma Minger, blessed of My Father, inherit the kingdom prepared for you."

The choir under direction of Prof. W. T. Shannan furnished music well adapted to the occasion, and thus the First Church laid its tribute before one whom it dearly loved and one who is greatly beloved by all who knew her.

* * *

We have written of her, not to glorify her, but that you may through these little incidents in her life glorify the Master Whose she was and Whom she served so lovingly and faithfully in this corner of His vineyard. Anything like praise or lauding of herself apart from Christ would have been most distasteful to her, and she would have wished you to see only the Christ-life in her. Our prayer is that in the reading of these little love tributes the hearts of many may be touched anew with the fire of His love, and that someone may form a strong purpose to consecrate her life to the work which was so dear to Miss Minger, and come out to the Punjab to take her place.

"She being dead, yet speaketh."

ELIZABETH H. NESBITT.

* * *

I recall a winter night when she was making a railway journey. There was in the car with her a native woman who was thinly clad and had neither wrap nor blanket, and the night was cold. Very quietly Miss Minger wrapped about her the blanket she had brought for her own use.

MARY E. LOGAN.

* * *

She inspired the confidence of the women with whom she met and they soon learned to love her because they realized that her love for them was genuine, and that she was really seeking their good. This confidence in God's messenger led them to listen to God's message.

T. L. SCOTT.

* * *

Miss Minger ministered tenderly to Mary Nesbitt in her last illness and was sad because she could not relieve the pain, though Mary said, "It does not hurt when Auntie Minger lifts me." Those days her gentle sympathetic help was such a boon, and it was she who with loving hands prepared the little body for burial, never mentioning her own severe headache until there was nothing more she could do.

HENRIETTA MOORE.

* * *

One could not be with her much without being impressed by her humility and lack of self-seeking, and her willingness to take any place or work however hard it might be. One was impressed too, in talking over difficulties with her extreme fairness to all. Her ability to give full credit to and admire and love for all their good qualities those with whom she could not agree in everything, and who even tried her much, was a strong point in her character. This was because self had no place in her thoughts and plans. She had given herself absolutely to her Saviour, and was entirely His to use in the service of His little ones. And how she loved them all! No wonder we all loved her.

MAME R. MARTIN.

* * *

Miss Minger, the first one of our "party of 1902" to go Home, had many beautiful traits; but to me an outstanding one was her humility, intwined as is was with a beautiful gentleness of spirit that endeared her, not only to us her missionary brothers and sisters, but in a special manner to the Indian people. Missionaries placed of necessity in positions of authority and responsibility, find it so fatally easy to be masterful, dictatorial, and impatient; so Emma's gentle sweetness and deprecating humility made a deep impression upon the people. For she might have been so otherwise, with her marked efficiency and skill as a nurse, her knowledge of the language, and her great ability as a missionary.

As in her life, so in death—when conscious that the end was near, one of her last words was, "I am not worthy—so unworthy, but Jesus has saved me." And since "He that humbleth himself shall be exalted," let us praise Him that today this is true of our beloved sister, and that she beholds His face Who said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

MAY MORGAN MCKELVEY.

* * *

Recalling the five years Miss Minger and I worked together in the Memorial Hospital, many traits in her character were so lovable that it is difficult to specify any one. Our work so closely mingled that it was impossible to separate it; had it been possible, she so doubted her own ability that I do not think she would have been persuaded to undertake anything independently. When asked to make changes or take up new lines of work she would say, "I am not fitted for that" and refused to take the initiative in anything; but if anything was suggested, she would throw herself into it, and together we would pray and plan.

She was most truthful with herself,

and would take herself most severely to task as to the motives that led her to any special step she might take in the work, and if convinced that she had wronged me in any way she would come at once and tell me, though she would test every act to the full before yielding. Once I asked her why she always told me, and received the answer, "You never forbade me and you never criticised, but in my heart I kenw I was acting against your judgment, after your years of experience, but I was resolved to do it, and you have a right to know that I know my mistake."

MARIA WHITE.

* * *

When a Christian mother came to the Hospital sick, then Miss Minger always took great pains to keep the baby away from the mother, and devised means of amusing the baby so that the mother could get a thorough rest. I often heard Christian mothers say that the Miss Sahiba is very patient with the little ones, and the wee mites in return used to get to be quite fond of her.

One evening Miss McCahon brought a very dirty woman to the Hospital in her buggy whom she had found lying ill and neglected by the wayside. This woman died a day or two after. Miss Minger, in spite of this woman's dirtiness attended to her very lovingly and made her nice and clean. At night a nurse was sent to look after her, but she kept asking for Miss Minger. The next morning another woman in the Hospital asked me how could a Miss Sahiba so clean and neat herself attend to such a dirty, filthy patient!

MRS. I. D. SHAHBAZ.

At this time wife of the Pastor of Sialkot Congregation.

* * *

Tender hearted she was to such an extent that she could not bear to see any one hurt. Once I remember a nurse was very rude to her, and Miss Minger just shook her a little, and soon after she (Miss Minger) was seen crying in her room. She said that she has done a wrong and had hurt the nurse's feelings, though what she did was quite right.

Though Miss Minger has gone, yet her name, her noble works are alive, as a sacred memory. In losing Miss Minger I have lost a true friend and an advisor. She was a true follower of Christ. Who will take her place?

MRS. NASIR-UD. IIN.

An Indian sister "who loved her so."

* * *

We were humbled by her humility. She turned to the Saviour often for the castin gdown of the proud imaginations of her heart, and esteemed others better than herself. The garment of humility beautified her and beholding it, we longed to be clothed with it.

Her life of service was an inspiration. No great unselfish deed may be recorded of her, but many a little child was gladder because of her smile, many a sick bed softer because of her touch, many a weary troubled one stronger for her help. Those "who met her went away gladder and more confident for the contact."

She has gone away to see the King in His beauty, to abide in His presence. We hope to meet her there when the Redeemer calls, and His mercy and grace swing open the door for us to enter in.

LILLIAN MCCONNELL.

* * *

When she was ill for so many weeks I went one day to see her, but I could not stay long. As I left she said, "Get well quickly, Miss Sahiba, so you can go out to district." I will never forget that visit. Many Hindu and Mohammedan women of Sangla Hill would come to ask for her and would always say, "She is a very dear, lovable Miss Sahiba."

MRS. HIZKIEL, Sangla Hill.
(Translated by Miss Hill).

* * *

We feel her loss keenly. We cannot understand why God has taken away so good and capable a worker at this time, and yet this may be one means of bringing the natives to realize the duty that rests upon them to do what they can in helping on the great work of evangelization.

NELLIE CALDWELL,
Claremont, Cal.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

Edited by Miss Minnehaha Finney,
Tanta, Egypt.

MRS. A. W. POLLOCK.

A DEAR FELLOW WORKER CALLED HOME TO GOD.

Our hearts have been sorely grieved these days because of the death of our dear fellow worker, Mrs. A. W. Pollock. Her death came as a sudden shock to us all, for all spring she has been enthusiastically and energetically zealous in the evangelistic work in connection with the "Allegheny," the Delta boat. Because of her efforts and earnest prayers some precious souls have been just lately born into the Kingdom.

Next month we hope to have some accounts of the work on the Allegheny. In fact, Mrs. Pollock was going to tell something of her work for the September number, but she has left us to do that and she has gone to reap the precious reward at the hands of her Master, Christ Jesus, Whom she so dearly loved, and Whom she so fearlessly served and for Whom she so faithfully bore witness.

We dare not think of the desolate home and the lonely heart of her devoted husband and the hundreds of lives who need her, lest we murmur, because God took her. We know God does all things well.

SABBATH SCHOOLS IN EGYPT.

Rev. Stephen Van R. Trowbridge is the World's Sabbath School Association Secretary for North Africa. He and his wife have their residence in Cairo and we hope to have some contributions from their pens now and then with the following as a good beginning.—Ed.

It is a privilege to work for the children of any nation: to seek to bring them into contact with the love of Christ. Their hearts are eager and responsive and their lives have not settled into fixed grooves. I am especially hopeful for the children in Egypt. Already more than ten thousand are in the American Mission schools, and under the British Protectorate Government there ought to be, and there probably will be, increased liberty for receiving Moslem children. Our hearts all are intent upon finding the best way to win the millions of Mohammedan boys and girls to Christ. At present the census shows that out of a hundred Egyptian men and boys only nine can read, and out of three hundred women and girls only one can read. I have brought from New York an electric stereoptican, with views of the life of Christ, the life of David Livingstone, the Child Life of the World, and other subjects which may thus be taught to children who have never been to school. I hope that in this way Mohammedan children may be attracted to enter the Sabbath Schools of the American Mission Stations. In Cairo every day I am meeting the newsboys on the street, and I long to know Arabic freely enough to talk with them and gather them in groups for the study of the Life of Christ.

During the first two years my time will be very fully occupied with learning the language. But I hope to be able to attend the Sabbath School Conferences at various points such as Assiut and wherever possible encourage the starting of teacher training classes with a good text-book in Arabic. No such handbook has thus far been put into Arabic, but it is the purpose of our Committee to have translated one of the best American books on this subject, adapting it of course to the needs of Egypt.

I shall always be glad to bring the missionaries into close touch with the Sabbath School leaders in America, and to confer with them regarding equipment, methods of work, efficiency, and extension of the Sabbath Schools into unoccupied parts of the field.

The Sabbath Schools which I have already attended in Cairo since arrival on December 23, have impressed me by their large attendance and good organization. At Faggala, in one part of Cairo, the large tent was filled to overflowing with children and grown people. The percentage of adults is much larger than in American Sabbath Schools.

Some day we hope to hold a World's Sabbath School Convention in the city of Cairo. This would give a great impetus to the work throughout Egypt, but it would make it possible to have delegates present from all North Africa, Turkey, Syria, and Persia. The Sabbath School movement in North Africa will draw into closer fellowship all the missionary societies now engaged in service in this field. In the study of God's Word and in winning the childhood of Islam to Christ, we meet on common ground. Episcopalians, Presbyterians, and Methodists set aside their differences when face to face with the forces of Islam. Mohammed or Christ? Who shall control the thought and desires of the new geeneration in Egypt? This is the issue at stake. Christ could say to each eager child: "He that hath seen Me has seen the Father." Mohammed could never say that for he trespassed against many of the laws of God, and he made no place for children in his religion. Pray with us that these boys and girls may find Christ.

A COMMUNION SERVICE IN A DELTA VILLAGE, EGYPT.

We arrived at the little mud brick church just as the service was over, but they insisted upon going in again to have another service with one of our party as speaker. The evangelist in charge was a promising young man who had finished his course in the seminary last summer, but his little flock were already bemoaning the fact that his six months with theem was almost finished and he was to go to another district. After the service we ladies went to visit the homes of the few church members and their oneness of spirit and their quaint way of referring to each other as the "brethren" and "sisters" reminded us forcibly of the early church. After dinner we rode our donkeys to another village—our friends, the evangelist and the men of the church, accompanying us on foot through the beautiful green fields. As we drew near the village we alighted from our donkeys and entered the village, singing the sixty-second Psalm. As we walked through those narrow crooked lanes, singing of our salvation, how our hearts burned to make known the message to the multitudes of hungry souls sheltered by those mud brick walls who have never even heard of our salvation. I wish you could see the church with its earth floor, mud walls, a crude table for a pulpit, and rough benches for pews. The larger room was soon crowded with men, simple hearted farmers and shopkeepers, crude, like their surroundings, but with the spirit of God in their hearts. A few women and children crowded into the small back room. With what fervor and enjoyment they sang and prayed! After the sermon one man and one woman were received into the fellowship of the "brethren" and the "sisters" and then the bread and wine were passed. In spite of the primitive surroundings and the simplicity of the people and the fact that the "communion set" had never been made for the purpose for which it was being used, our hearts were stirred and thrilled by the solemn service as they had seldom been before. As we rode back through the fields in the glow of a wonderful Egyptian sunset our hearts went out to the Creator of it in gratitude that He had seen fit to reveal Himself to a few simple earnest hearts in many of the thousands of these Egyptian villages to be "witnesses for Him" in the midst of the darkest ignorance and vice.

Sincerely yours,

MARY E. BAIRD and SADIE THOMPSON.

BIBLE WOMEN'S DAY OF PRAYER AND CONFERENCE.

Many of our Bible women are women who have had very meager educational advantages, and because of this we feel that they are very often much handicapped in their work. The Annual Conference which we have for the Bible women every year at New Year's has been such a great help and impetus to the Bible women that the Committee on Women's Work is trying the experiment of having sectional or local conferences in the different mission stations several times during the year. The following is Mrs. Philip's account of the Sectional Conference for the Bible women of the Luxor District.—Ed. M. F.

On Monday, May 10th, a number of the Bible women of Thebes Presbyterial met with Mrs. Philips in Luxor for conference and prayer. Besides the four Bible teachers of Luxor there was present one from Kous and one from Suhag. The day proved to be one of rich blessing.

Mrs. Philips opened with a talk on the Holy Spirit. "Not by might nor by power but by My Spirit saith the Lord of Hosts." The lives of some Christians are a constant struggle because they are self-centered. This is not necessary since God Himself is the source of the true Christian's life and He works in us and for us and through us. If we know "the fellowship of the Holy Ghost" He is our partner in the spiritual life.

Following prayer Rev. Methaak Bakhit spoke on "The Bible Woman as a Help to the Pastor." His talk was full of inspiration and help. He spoke of the opportunities to teach poor, ignorant women to read so that they will understand spiritual truth when they come to church. He commended the efforts of one of our Luxor teachers who has lately led a woman to ask for membership in the church. He also mentioned the fact that the Bible woman is the sole ray of religious light for many women in this country who do not go to church, and whom no pastor can visit.

Dr. Philips then spoke on "The Bible Woman as a Soul Winner." Our one great business is to witness for Christ. It is good to teach others alef, beh—(a, b, c), but of what use is this if they know not the way of life. Many hasten to save a drowning man or to rescue from physical death, but do nothing to save people from everlasting death. It is our great honor to work with Christ and a privilege. This privilege may be lost if we allow sin to separate us from the source of power.

Sitt Gamr of Suhag closed the morning session with, "Our Responsibility to Our Moslem Sisters." She took as a basis for her talk Rev. 3:8. "Behold I have set before thee an open door and no man can shut it." Work among Moslems is difficult. They are often fanatical and we are sometimes afraid to preach to them, but thank God for His promise in this text. The fact was brought out that in going to Moslems we should use the Bible, not the Koran, as our weapon is the Sword of the Spirit which is the Word of God. A book that has been used by Satan for thirteen centuries to bring the souls of men into bondage can hardly be expected to be of use in releasing them from that bondage. If we are tactful and in earnest Moslems will listen respectfully to the message of salvation. Having delivered that message the results are with God.

After dining together on the spacious veranda of the new Luxor Mission residence we listened to the story of the beginnings of the work in Kous. A young woman who graduated from our Luxor School this winter has since become the first Bible woman in her native town of Kous. At the death of one of her relatives some time ago she was made sad by the complete abandonment of the women to grief, who refused to listen to any words of comfort. The young woman longed for a Bible teacher for these women and began to pray that God would send them one and asked the prayer band in the Luxor Boarding School to join her in this intercession. She little thought that God would answer her prayer by sending her. Although she was a graduate and had an urgent invitation to become a teacher in a neighboring town yet she felt that the need for a Bible woman in her own town was so insistent that she was led to answer the call herself. Being a young woman her family felt that it was not fitting for her to go out among strangers and she replied that she would begin by going to her relatives. They then objected that since their house is in the market place she would have to pass through the crowded streets on her way to work. To overcome this objection she said that she would go early in the morning before the shops were opened. She said that some of the women to who she went, although nominally Christian, listened to the Bible as if it were the first time they had ever heard it.

Following this each of the women present gave their encouragement and discouragements. It would have done your hearts good to hear how God has opened doors and led them all through difficulties. Some of those present had taught themselves to read. One of them said she had often done her house-work with a book in one hand. Prayers of thanksgiving and intercession followed this discussion.

At the close of the day Miss Ferrier gave some practical suggestions for Bible women, emphasizing especially that the work of the Bible woman is to teach women to read. It is good to preach the Word of God ourselves, but when we have taught women to read we have given them the key whereby they can unlock spiritual truth for themselves. We also multiply ourselves when we teach others to read. As an illustration of this she called attention to the fact that of those present one of the younger women had been taught to read by an older one. All felt that it was a day well spent.

We had the pleasure last night of listening to an address by Mr. George Inness on "What is Worth Living for," and all were interested.

It has been decided to keep up the English service all summer, as many soldiers attend who have no other place to go. Last night three men handed in their certificates of church membership. We have had many who belonged to the "Christian Endeavor" in their home towns.

It is really wonderful the order that exists in the army, but sometimes mistakes are made. One officer, in last night, had spent the day hunting for his men who had been wounded. Out of fifty-six who went into battle, all were killed or wounded except nine. But one man who had been reported killed, and cabled so, to his home, was found alive and only slightly wounded in the face. A cable was to be sent to his home last night. The officer told him he supposed that his memorial sermon was being preached yesterday.

I have tried to find out how many wounded men there are in Cairo, but the only answer I can get is, thousands. An officer gave me last night a list of fifteen of his men who are in different hospitals. Clothes of all kinds are asked for and many are sewing for them, it reminds me very much of Civil War times in America.

There has been a great deal of sickness in Cairo lately. In some parts of the city there are many cases of fever. Owing to this some families fear to send their children to school. Some of our schools have fallen off very much. Yesterday the head master of our Boys' School came in to telephone for the doctor as one of his children was very ill. This morning we hear that two of his children are ill with "diptheria." It is well that there is only about ten days more of school before vacation. We are to hear also, that Dr. Finney is not well at all. Nearly all of the up-country missionaries have gone to Ramli for their vacation.

We are having our real summer weather, and all are complaining of the heat. The soldiers suffer very much from it, and long for their own homes. We sometimes see them going along the street with their shirt unbuttoned at the neck and their sleeves rolled up above the elbow. Oh! that God would answer the many, many prayers offered for peace in the world. Pray for the work of the chaplains and nurses that they do good, not only to the bodies, but the souls of men, and that these men's souls may receive a great blessing.

I do not think that you can be having

more pleasant weather than we are having just now, and we are so thankful. There are many of our native friends ill, much fever of different kinds, and there are hundreds, may be thousands, of soldiers ill and wounded, to whom these cool days must be a great cause for thankfulness to the Giver of all good. Hundreds of sick and wounded have been brought here from the Dardenelles. Mr. McGill called at one of the large hospitals, and asked if he might leave Testaments in the rooms and the one in charge said, certainly. Mr. McGill was to leave four hundred there the next day. One man heard that he had a little son born since he left home. He said, "I wondered what I could send him that he would always have, so I sent him a Bible." What a treasure that will be to the little boy in after years, especially if he never sees his father. I asked a man if he had a pocket Testament. He said he had, but he would like to have one to send to his sister. Of course he got it. Eternity alone will reveal the good these little books have done for the souls of those who have received them.

One of our young ladies who is for a time on the "Ibis" with Miss Paden and Mrs. Reeds, writes of a visit they made to a village. She writes that Miss Paden went into the "by ways and hedges" to invite every woman she saw to the meeting at the Coptic church, to hear the Word of God. Sometimes our guide would say, she is a Moslem, and Miss Paden would say, yes, but I want her to come. The deacon of the Coptic church at first seemed unwilling to open the door, but for "Miss Paden's sake" he did open the door. There was an audience of almost thirty children to begin with. After prayer Miss Paden began teaching them the Psalm, "The Lord is my salvation." The deacon sang most heartily and was very good about keeping the children quiet. The women began coming in, in threes and fours till there were twenty-seven. I think Miss Paden began at the first of her talk four or five times so that the late comers would not miss anything." This was probably the first time that any one of the missionaries had visited this village and though the seed was evidently sown on stony ground, it may bring forth a little fruit. Pray that the work from the "Ibis" may receive the blessing of God in rich abundance.

The "Allegheny" is also doing a good work in the Delta.

One of our native pastors whose congregation has been noted for its good women and bad men, I mean the town in which the congregation is, seems more encouraged than before ,as he says that his men are coming out to the meetings at night as they have never done before. When God's judgments are abroad in the land, may the people learn righteousness. Pray earnestly, and without ceasing for this poor land of Egypt. May God's richest blessing rest upon the Editor and readers of our good Magazine.

MRS. H. M. HARVEY.

ASSIUT PRESBYTERIAL AND THANK-OFFERING MEETING.

It was with mingled feelings of joy and sadness that we gathered together for the annual thank-offering meeting at Assiut on March 26. We had much to thank the Lord for as He has kept us safe through all these months of war and turmoil. No evil has befallen us and truly He has given His angels charge over us and has kept us in all our ways. But our hearts were sad because one of the most loved members of the women's society had left us the day before to enter the home above. She was a saint on earth and her whole life was spent in loving service for others. In the congregation, at the Bible Women's Conference, and at her former home in Abnub she will be missed and more than one has said, "She was like Mary, the mother of Christ."

After a few quiet words by our president, Mrs. Maowed, we read together the 103rd Psalm according to the yearly custom. But this year we read it with bowed heads as a prayer before God.

The church was well filled and five different societies were represented, while scattered members from seven towns were present. The main address was given by Dr. Ayad of Assiut who spoke on the "Three Graces—Gratitude, Contentment, and Giving."

Because of the very strained financial conditions in Egypt now, we didn't expect the offering to be as large as last year. But we believe that the total amount will not be more than $40 less than last year's gift. The total amount presented that day was $227, and more will be added by members who couldn't attend the meeting. Last year the Thank-Offering was spent as follows:

To self-support, $100; to the Caliout Orphanage, $20; to the work of the Women's Society, $23.85; to ministerial relief, $30; to pastoral schools, $30; to work among women, $25; to work in Wilideya, $25; to Assiut Hospital, $25; to Assiut Orphanage, $25; to Fowler Orphanage, Cairo, $25; to work among Moslems, $35; total, $363.85.

In addition to the above amount, $347.70 was collected by the different societies during the year and used for the support of Bible women in this Presbytery. We are making a very special effort to keep up the contributions this year as there is danger of our not being able to pay the workers, and it is they who are reaching the women in the homes. The young woman who volunteered for harem work at the Bible Conference in December is supported entirely by voluntary subscriptions.

May the Lord of the harvest give us greater love and greater strength as we gather in the sheaves.

Most sincerely,
ANNA. B. CRISWELL.

American Mission,
Sudan, April 13, 1915.

Dear Friends:—

You wonder, "Why in the world those missionaries in the Sudan never write anything." Well, if some of you people would come out and help us do some of the work there is to do here perhaps there would be time to write something. We all feel about like children do, when father and mother come home after a visit, to have Dr. and Mrs. Giffin back. Sort of as though "everything will be all right now." It is good, too, to have Mr. and Mrs. Guthrie back and to welcome Miss Dight for the first time. But still we just have four men to fill five stations since Rev. Oyler and Rev. Smith are leaving for furlough. Now, how would you go about it to distribute four men over five places or one doctor over three stations? Wouldn't you be afraid someone would get broken in the attempt? That is very likely what will happen if you don't send us someone soon.

We all know how sorry you feel when you hear of this one and that one "breaking down," but somehow after awhile you seem to come to regard this as part of the missionaries life and forget your responsibility to Him Whom we serve.

When we read in the newspapers of some of the young, strong able-bodied Englishmen being slow to enlist in the army we simply cannot understand their lack of patriotism, neither can we understand the cold indifference of the young people to Christ's call to join His army of workers, and how must *He feel?* It isn't half as bad as you think it is to be a missionary, that is after you get over being discouraged because you know you can never get the language perfectly. Come over and try it, you might save some of these poor pagans and find a peace to your soul, you never can while resisting the call and making all sorts of excuses about your delicate health or some other equally thread-bare excuse for staying at home.

Your friend,
MRS. T. A. LAMBIE.

INDIA.

Mrs. E. L. Porter, Editor.

INDIA AGAIN SORELY BEREAVED.

A cablegram brought the news of the death of "Aunty" Gordon and of Mr. Ballantyne. We cannot grieve for "Aunty," for she had long been waiting for the call, and the end must have been a blessed home-coming. The memory of her presence and work on the mission field is like sweet fragrance, and her name is a benediction in the homes of the Punjab. We hope to give a sketch of her interesting life in a future number.

When we think of Mr. Ballantyne gone from our midst our hearts almost fail us. With his calm deliberate judgment, and strong wide grasp of mission problems, he was a tower of strength to the Missionary Association; while his sympathetic understanding of difficulties at home made him a valuable link betweeen the mission field and the home church. His last service for the mission and the church was in connection with the India Equipment Fund of $100,000, and the buildings erected with this fund will be his lasting memorial. We rejoice that this service was given to him so that he could die, as he always himself desired, with the harness on.

Especially do our hearts go out in sympathy to Mrs. Ballantyne and the children. Mr. Ballantyne was seen to peculiar advantage in his home, and his comradeship with the children was beautiful to see. How sorely they will miss him! but they have a rich heritage in his memory.

THE OPENING OF THE NEW BUILDING, AVALON HIGH SCHOOL.

The Avalon High School, Pathankot, had its opening of the new building on Wednesday, March 31st. H. D. Watson, Esq., Deputy Commissioner of Gurdaspur District, Mrs. Watson, and Miss Stratford, Inspectress of Schools, were present. From the girls' schools in Amritsar and Lahore representatives came. About fifty invitations had been issued to the leading men of the city, and were heartily accepted. The workmen were also remembered with cordial invitations and some of them were present. Besides all these the Mission itself was well represented and Dr. McConnelee made an excellent chairman and master of ceremonies.

If the guest list marked the day as a significant one, the programme made it a day to be remembered. One cannot forget that the song in English was as pleasing and as faultless to the Western ear as the song in Punjabi was to the Indian ear. "Excellent Persian," "Pure Urdu," "Accurate English," were the comments on the declamations given in the respective languages. The audience welcomed with cheers the Principal of the School, Miss M. J.

THE NEW FRONT OF THE AVALON SCHOOL, PATHANKOT, INDIA.
MARY J. CAMPBELL, PRINCIPAL.

Campbell, as she rose to give her report. After Miss Campbell had spoken of the School's past work with mention also of some of its ambitions, Mrs. Watson made the opening address ,calling attention to the vital fact that as is the girl so is the mother, and as is the mother so is the manhood of the country. Following this address the audience reassembled on a natural platform shaded by a magnificient old tree in the new portion of the courtyard, and Mrs. Watson declared the new building "open." This little ceremony was followed by a dedicatory prayer by the chairman, and we felt that the building which is called the "Hall of Answered Prayer" by the girls of the School, was fittingly consecrated for its work of training India's young womanhood to take up their responsible work which will certainly tell for the future of their country.

An inspection tour of the building followed, and every one was charmed with the ample and good accommodations of the new building. The lavatory was especially commented upon; for though it is still along way from porcelain baths and silver mounted fittings, it has been designed in a way that is quite modern for India, and gives the girls, as one of the guests remarked, the idea that cleanliness is next to godliness. Miss Bessie's room was also regarded with much satisfaction, by those who knew how much she had had to put up with under the old scanty accommodations. The prayer room was visited with reverence. Miss Campbell calls it the "power house" of the School. We pray that, moulded by its strong influences, many may come forth to do battle for the King of kings, and be a source of strength to those who as yet know Him not.

Impressions: The high ideals of the school were well advertised in the faces of the girls. The readiness of the Municipal Committee to help in the furnishings for the occasion evidenced the good standing of the School in the public eye. The faithfulness and loyalty and zeal with which staff and pupils and servants did their several parts was a tribute to the inspiring influence of the school's manager, Miss Campbell.

By one of the guests.

NEWS ITEMS.

Zafarwal. Two things have been quite noticeable in the winter's work. First we have had great joy in finding the course of Bible lessons much better taught among the Christians than it was last year, and second, we have found a greater spirit of enquiry among the non-Christians. One Mohammedan Lambardar came asking for baptism for himself and family. There are numerous instances of this kind.

Plague is very bad in Zafarwal City and in many of the villages throughout the District, and many of the Christians have died.

Khangah Dogran. Some four hundred of our Christians have been inoculated for plague. So far only one or two deaths have been reported among the Christians and they had not been inoculated. Khangah is rejoicing over the good news that $400 more has been contributed by Mrs. Nelson Pratt for the Martinpur Boys' School. This amount with what they had in hand will fully complete the building they hope.

We are sorry to have to report the breakdown of two of our ladies. Miss Margaret Wilson who never fully recovered from the attack of typhoid fever last Fall, is now on her way to America for the summer, traveling at her father's expense. We hope that the summer at home will quite restore her to health and strength, and that she will be able to return to us is the Fall. Miss Laura Cleland is suffering from a nervous breakdown connected with heart trouble, and has been under the doctor's care for about two months. It has not yet been determined whether she will have to go home or not. The doctors are hoping that the summer in Cashmere will ward off the necessity.

Later we are glad to be able to report that Miss Laura Cleland has improved in health during the last month, and we hope that the summer in the hills will fully restore her. Please continue to pray for her complete recovery.

The missionaries going on furlough left us in two parties; the one sailing from Calcutta and taking the Pacific route, consisting of Dr. Holliday, Miss Hill and Miss Josephine Martin; the other sailing from Bombay by the Western route consisting of Dr., Mrs., and Miss Scott, Miss Wilson and Pollock Maxwell. Dr. Heston was also sailing by the Pacific route, but failed to get passage with the others and had to wait a week.

Avalon High School. The past few months have been momentuous in the history of this school. High hopes are realized, and the work now goes forward with new vigour and impetus. You will read about the opening of the new building in another column. The donors of the money which made this possible would feel highly gratified could they but see the result of their generosity, and realize the boon they have conferred on the young girls from the United Presbyterian homes in the Punjab. Our hearts beat high with hope as we looked into the faces of the girls on the day of the opening, and you who by your generosity have made this possible, and are partners together with us in the work, will surely share in the trumph by and by.

We learn with much regret the final decision of the Archbishop of Canterbury connected with the Kikuyu Conference which has just been made public, and runs as follows: "The Diocesan acts rightly in sanctioning, when circumstances seem to require it, the admission to Holy Communion of a devout Christian to whom the ministrations of his own church are for the time inaccessible. On the other hand no sanction can be given to the acceptance of Communion by members of the Church of England at the hands of a minister not episcopally ordained. The joint Communion Service at Kikuyu, though open to no criticism, under the circumstances, must not be regarded as establishing in any way the principal of inter-communion."

This is a distinct blow to the fellowship of the various Communions ,and, in India at least, marks a backward step towards the unity of the churches we had hoped was a possibility of the near future.

I am sure your prayers have very much helped on the wonderful work of the Pathankot Men's Bible Class and Temperance Society, and we are very glad to have still more encouraging word to send you. Please continue to remember this work very specially.

Miss Campbell writes: "When my faithful servant Gangu died I wondered who would help to keep up the Men's Bible Class. He died Saturday morning, March 8th. That same evening his best friend, Natha Singh, came to me and said, 'Miss Sahiba, don't worry, the Prem Sangat is God's work and is must go on. I'll do all I can.' The morning of the 7th we had 53 men. They still keep coming—30 and 35 even though we have no workmen now at all. A few Sikhs have lately begun to come every morning to prayer. Ganga asked us to keep his little boy Kirpa and his wife, but the relatives took them away and say they shall never come to us. Pray that they may come back and be saved for the Lord."

Cholera has appeared in Cashmere early this year, and has spread over a wide area. On this account none of our missionaries are planning to go there on their summer vacations. The big Kumon mela of the Hindus came this year, and was responsible for spreading cholera all over the country. This mela is held every twelve years at Hardwar, the place where the sacred river Ganges bursts through the mountains, and is attended by devout Hindus from far and near. Two little girls from our Girls' School in Rawalpindi were taken there by their father. Miss Martin expostulated with the father when he came to ask leave for his girls, and told him of the danger from cholera; but he persisted in taking them, and one of the girls died of the dread disease.

The temperature has been ten degrees above normal over northern India. The thermometer scarcely falls below 100 degrees even at night and the suffering has been great.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

OUR INDIAN DELEGATE.

"Why, she talks English beautifully." "Some one says she has been to college." "A full-blooded Indian—I never saw anything but the show variety before." "Well, that's one 'good Indian.'" "My, I wish she could talk to our society!" Some of the comments regarding Mrs. Lillie Kuckup, the subject of this sketch, delegate from Oregon Presbyterial, a faithful, efficient, all-around Christian woman. Mother and helper in our mission on the Warm Springs Reservation.

MRS. LILLIE KUCKUP

Her father is one of the remarkable Indians I have known, of the Pitt River tribe, captured when a child by hostile Indians, sold to an evil white man, ransomed later by one of our Christian Indians at Warm Springs, where under the beneficent influence of Captain Smith he awakened to a new day and a desire for better things. He is a natural linguist, readily acquiring the English language and a number of native Indian dialects; this coupled with a wonderful memory and versatility of speech has made him valuable in service to Government and mission. These good qualities his daughter has inherited in a notable degree, and uses them effectively in an unselfish way.

While at the Convention I reported to her the fear I had heard expressed that so much attention might "turn her head." "Why," she said, "I am not taking any credit to myself, I believe the Lord sent me here, and He tells me what to say." Her position as court interpreter gives her a clear insight to the legal status of affairs at the agency, where she can plead for and defend the rights of her people.

This woman's appearance at the Convention did more for the Indians' cause than whole volumes of literature on the subject. Who can forget that touching, impressive scene on pageant night; in the dim light of the platform, she stretched out appealing arms toward the retreating forms of the "Angels of Light" and sang in wierd, native melody, "Lord we beseech thee, send us the light," and in the solemn hush that followed we seemed to hear an answering wail from thousands of our native Americans who have long plead in vain for the light of the gospel. Several times she was called before the Convention, always with a message which brought our "Red neighbors" more definitely within the horizon of our understanding and sympathy.

On the last morning, a letter came from home announcing the birth of a grand son. "What will you call him," I asked. "Spokane Kalama" was her prompt reply, "because this Spokane Convention is the best thing that has ever come into my life." A letter received since her return to the reservation reports "Spokane" doing well. Without the aid of notes which I had inadvertently carried away in my bag, she gave a report of the big May meeting to the congregation at home. While she was away, cattle invaded and destroyed her garden. She writes, "I have replanted and things are growing nicely," but no power can uproot the memory of those precious days at Spokane. Let us pray that the good seed sown in her heart may bear a hundred-fold harvest to the glory and advancement of our Lord's kingdom.

JEANNETTE C. ALTER.

ADDRESS OF MRS. KUCKUP AT THE SPOKANE CONVENTION.

I am glad to be with you. I bring you greetings from the Warm Springs Mission. I want you to know that what you have done for my people has not been in vain. Through the preaching of the gospel by the missionaries many have been converted and are faithful followers of Jesus Christ. Family worship is held in all the homes of the members. Many come ten and twelve miles to church and to the prayer circle. They love to testify as to what the word of God has done for them.

The women take great interest in the Missionary Society which meets twice a month and our prayer circle meets twice a month in the homes. One old mother who rode twelve miles on horseback to the last meeting said: "The prayer circle seems like a great wave sweeping us onward to our reward in heaven. I do not feel as though I can miss one meeting." Our missionary's wife, Mrs. Jackson, always gives us a short talk on some portion of God's word at these meetings and these messages are very much appreciated.

Sabbath Day is Observed.

The missionary, Mr. Jackson, preaches each Sabbath at the church except one Sabbath each month he preaches at the chapel nine miles south where the Piutes live. His wife preaches at the church when he goes to the Piute chapel. The elders conduct services at the chapel at other times. The Sabbath School and Wednesday evening prayer meetings are held in the Government chapel.

Mr. and Mrs. Jackson and their daughter take great interest in the children who are in the Government boarding school. They entertain them in their home with music and games and in other ways try to win their confidence and love. Mr. Jackson preaches part of the time on Sabbath evenings at the Government chapel.

The people on our reservation are reputed to be the best in the Northwest. The reservation is almost free from whiskey. If liquor is found it is speedily dealt with.

We have a Temperance Society of 86 members. One of our members testified last Sabbath that he had been a drunkard, gambler and everything bad. That he was often in jail and fed like a wild animal. That he had no pride for himself nor his family. But now all is different. It was nothing but the word of God that changed him. He took God's invitation. It made him a better man and today he is trying to serve Him.

With all this good work being done there are great hindrances. The Shakers, One Feather Dance, and the Indian doctors are all great stumbling blocks. Then many of the Indians are gone away from the reservation during the summer months picking berries, hops, etc., and this retards the work. The children are also gone and we cannot have Sabbath School during these months.

The congregation at Warm Springs extends to you a vote of thanks for the repairs and painting of the church and parsonage.

The work at Simnasho, twenty miles away from Warm Springs, is being faithfully carried on by your missionaries, Mr. and Mrs. Matthews. There is a day school there, and in addition to Sabbath School and preaching on the Sabbath, Mr. Matthews conducts a Sabbath School on Friday afternoons in the day school. It is their earnest desire to have a native Bible reader to assist them in the work.

We earnestly ask the prayers of all missionary societies.

THE WORK AT TAMA, WARM SPRINGS AND SIMNASHO.

Mrs. Ada K. Wilson, Indian Secretary.

When visiting Seattle, one of the curios called to the attention of the tourist is the Totem Pole. This shaft is a monument in memory of an Indian princess named Shawalt, the wife of a chieftain of one of the Tlinglit tribes, who was drowned by the upsetting of a canoe as she was hurrying to the bedside of a dying sister. This pole commands a prominent position in Seattle and is an example of primitive Indian art, as it expresses an Indian myth, six carved figures, representing the story of the transformation of human beings into animals and vice-versa. It was found in a deserted village of Alaska and brought to Seattle in 1898. It was claimed by the Alaskans later and by the payment of $10,000, became the property of the city of Seattle and is one of the interesting things you see when visiting that city.

As one thoughtfully considers the story of this pole with its suggestions of paganism and superstition, and compares the darkness of the period which gave it birth to the one of partial light, that is gradually dawning upon the tribes in three fields for which we are responsible, we feel much encouraged to continue the work with renewed zeal, assured that "God's word shall not return unto Him void" and He is not willing that any should perish.

The Tama field has been occupied by our denomination since 1903. The work is done principally through visiting in the homes, ministering to the people in sickness, Sabbath Schools, preaching and prayer meeting services, Junior meetings, etc.

The Government employees have been quite friendly so far and have cooperated with our missionaries in their work for the uplift and salvation of the Mesquakie Indians.

Recently, I had the privilege of a Sabbath at Tama and found the duties of the day were varied enough not to become monotonous.

Instead of the extra settling for a "little more slumber," as is the custom in our homes on Sabbath morning, the mission family and guests were up "betimes" and ready for the day's schedule. After an early breakfast and family worship, the missionary brought the wagon to the door and we were all aboard for the school house on the hill about three miles from the mission. Along the way we gathered several small children for the meeeting. It was a cold day in December and the first duty, after arrival was to build a fire and make oneself as comfortable as possible. Then the missionary took the wagon and made his rounds for the smaller scholars.

While the Indians there do not now, as formerly, oppose the children's attendance, there is no undue zeal exerted to see that they come, so we must go out into the highways and gather them in. In due time the children arrived, and those of larger growth, men and boys from 16 to 25 came on foot, as did the larger girls. They opened with devotional exercises, singing from our Bible Songs. They were then divided into classes and the lesson proceeded much the same as in our own schools—it being very hard, however, to get a ready response to questions. After prayer and more singing the session closed and the little ones were returned to their homes while the "family" waited for the return of the wagon. In due time we were back at the Mission, had dinner and again the missionary and the wagon went on their mission, gathering the children from a different section for the afternoon school, this time at the Mission house. For those who are not familiar with conditions at Tama, it might be interesting to know that the basement of the parsonage is fitted up comfortably for a meeting place with chairs, tables, organ, etc., and here the preaching services, prayer meetings, and one Sabbath School are held. The afternoon service was conducted just the same as that of the morning and at the close the wagon once more made its appearance and the little ones were returned to their homes.

After lunch the men began to arrive for preaching service which is held in the evening and now the Government employees and neighbors join the congregation. One or two of these kind friends lend a helping hand and teach in the two Sabbath Schools. Regular church services are held in the evening and not until 9 p. m. are the strenuous duties of the day ended and the Mission closed.

In connection with the work at Tama is the Indian Band which meets for practice one evening a week at the Mission house under the supervision of the missionary. When finances permit, a teacher is employed by the band boys, and the truth of the old adage, "Music hath charms to soothe the savage breast" is demonstrated. If the savage breast is not altogether soothed, the elevating and uplifting influence of music dispels some of the savage instinct and keeps these boys under good Christian influence at least one evening a week.

The Indians here have not broken away entirely from some of their idolatrous practices, but every year the chain that binds them is growing weaker. They engage in farming for a living and it is reported that the Indian exhibit has been for several years, a feature of the County Fair, and while they have won some prizes in the Agricultural Exhibit last fall, more would have been awarded if they had entered the same products they displayed in their "wickiups." Very few of the older ones understand or speak English and consequently they are hard to reach. Marriage and divorce laws sit upon them very lightly and there are few religious or civil marriages among them.

In passing to our Oregon fields, we are pleased to report a well organized congregation with a native session. Both at Warm Springs and Simnasho we own and maintain a residence for the missionary and quite comfortable church buildings. A number of these Indians are converted and living up to the "Light" as they see it.

Our missionaries travel miles of stony, mountainous roads to visit three or four families in a day—they are so widely scattered, as here are the mountains of magnificent distances. Men and women, too, will walk ten miles to attend church services, often arriving two hours before the opening time and sitting patiently until the service commences. The Sabbath School at Warm Springs is held at the Government Boarding School which is nearby the Mission and there we get in touch with seventy-five or eighty young people every Sabbath morning. The inspiring way they sing the Psalter Hymns could well be followed by our own Sabbath Schools. There is no self-consciousness in either boys or girls and the "joyful noise" produced by the volume of sound, will be long remembered by the visiting Secretary.

Word has been received that nine of these young girl singers have decided for Christ, and have been baptized by Mr. Jackson and received into the church.

Meredith says:—

"No star ever rose
And set, without influences somewhere. Who knows
What earth needs from earth's lowest creatures? No life
Can be pure in its purpose and strong in its strife
And all life not be the purer and stronger thereby."

Now who can estimate what an influence these nine young lives will exert in the homes they represent? Shall we not all pray that they may remain steadfast and true in the face of the possible opposition of at least some of those homes? Nineteen have united with this congregation since last January—twelve on profession and seven by certificate.

In connection with our church at Warm Springs there is a little chapel at Siek-siek-wa, about twelve miles away, where the minister holds services for the Piutes once a month. When Mr. Jackson preaches there, Mrs. Jackson takes charge of the Warm Springs service. The sermons are given through an interpreter, as the older people do not understand English, and they largely comprise the congregation. One is filled with admiration and awe as she hears a few simple sentences, being multiplied by the interpreter into quite a discourse and the length of time consumed in interpreting a whole sermon remains a matter for speculation.

Here, as at Tama, much of the work is done by visiting and ministrations in camp. Our latest advice from this field says: "We have been spending much time in camp. One young man, in the last stages of tuberculosis claims a good deal of our time. We visited him yesterday and had a little prayer meeting on the porch with him. He is too weak to talk much, but I watched his lips moving while we sang some of the familiar Psalter Hymns. Last Monday we drove over the highest mountain we have been to the home where a little child had died. We nearly always take our lunch and horse feed with us, as our trips require the greater part of the day.''

Very often, I might say always, a house in which there has been a death is abandoned by the people and many an empty cabin on those mountains mutely tells the story of the ''broken circle.''

A new Superintendent has been sent to Warm Springs by the Government. As he is a member of the Methodist church we have reason to feel that he will cooperate in our efforts toward the spiritual enlightenment of our people there. Our missionaries think he has been sent in direct answer to prayer, as there was some danger, under the former administration of the Catholic influence being felt, to a degree at least.

A missionary society with native officers, a temperance society and a prayer circle are regular organizations of our congregation and they are each doing much good in their respective lines.

At Simnasho, Mr. Matthews meets with the children at the Government School one afternoon a week and has memory verses, catechism, and religious songs. The Sabbath meetings are held in the neat little chapel. Recently the Sabbath School has been organized into four classes, while previously the lesson was taught through an interpreter to the entire audience. They have an average attendance of 36, and one class is for little folks under school age, one for children from 7 to 15, another for young men and women who speak English, still another for the older ones who speak no English and this is taught by the interpreter.

Mr. Matthews and his wife also do much good by their camp ministrations in visiting and getting in touch and sympathizing with them in their homes. Mr. Matthews writes, ''On June 6th not a single Indian came to the service. We waited awhile, then hitched up and drove to the corral about eight miles away, where the Indians had been rounding and branding horses for a week previous. We planned to hold services there but found only four old men. The ones we expected to find were all out looking for an old Indian woman who had wandered away from home. She has not yet been found, although a pretty thorough search in which I joined, was made. Two deaths have occurred, one a child about two years of age, blind from birth, the other a little girl of eight years. An Indian doctor tried his witchcraft on this poor child and no doubt hastened her death. A Christian Indian reported the doctor and he was promptly arrested, tried, found guilty and placed in jail. We visited this child several times making a round trip of 30 miles to reach her. We also visited a sick woman in her home, and in an old teepee, nearby, found the old grandmother alone and greatly neglected. She was suffering for water which she was unable to get and was very grateful to us for securing some for her. We left beans, rice and dried fruit too, which we carry with us for just such emergencies. And so the work goes on, and as I have tried to lift the curtain and give a bird's-eye-view of our work for the red brother and sister, I hope a greater interest has been created in these people who are so terribly needy.''

While our Oregon fields are well manned and the work is progressing nicely there, our problem in this department at present is to fill the vacancy at Tama. May we not depend upon our friends to help us secure a good consecrated man for that field, so that our work may go forward in Tama and the famous old Sac and Fox Indians may not be long without a shepherd.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

THE YEAR'S WORK IN OUR OWN MISSION FIELDS.

By Mrs. Samuel Yourd, Freedmen Secretary.

"Rest on your oars" is never the command to a department secretary, and each year the Convention is not over until the call is sent to the Indian and Freedmen Secretaries to pull hard for your "Special" is the first out after the annual number and from the composing room is heard the call, "Copy, Copy."

The closing of schools for a little rest period does not mean rest for those in charge. It means an overhauling of equipment, repairing here and renewing there, and in putting everything possible in shape for the next year's work. There is much to be done right now, and several important changes are to be made.

The authorities of Vance County, N. C., have asked to have their charity patients taken care of in Jubilee Hospital at the regular rates and this has been granted, as long as it does not interfere with our other patients. Plans are being prepared for the new boys' dormitory at Camden, Ala., and at Prairie the dormitory and domestic science building is ready to furnish. The school building must have a new roof as the one it has on is eighteen years old and leaks badly and is not worth repairing. The teacher in the blacksmith department at Prairie has been housed in the parsonage, which will again be needed for its original design, a home for the minister. So a small cottage will be necessary for the blacksmith and his household. Sterling Hall at Miller's Ferry is calling for paint, and other minor repairs to be looked after assure us that July and August will not be a time of idle moments.

Last "Special" we put before you some "facts" in regard to our Freedmen's Department and these must have been well and generally studied for we note the past year that only one Presbyterial failed to take an interest in our work. We are very appreciative of this interest for it has meant that notwithstanding the fact that our treasury was drained in May, 1914, to its last penny, and the year just closed was an exceedingly hard year financially both in the North and South, contributions were increased to the extent that all bills were met and a small balance remained. However, our outlay in regular work was not quite as much as for the previous year. In our schools there was a loss of 923 pupils owing to a lack of money on their part. Sabbath Schools fell off 560 in enrollment. The Sabbath School contributions were $616 more than the previous year, while the total contributions from the missions exceeded those of last year by $1,094. The falling off in attendance was largely in little children and boarding students.

Our church has five missions located in Wilcox County, Ala. From our Camden mission we have these words, "The great State of Alabama is doing absolutely nothing to educate her Negro people in this section and our school is the only school for colored people in a radius of three miles. The official figures verify the above statement:"

Illiteracy in Wilcox County. Where the five missions of the U. P. Church are at work.

Number of children 10 to 20 years, whites, 1,985; colored, 10,263. Enrolled, whites, 74 per cent.; colored, 43 per cent. Length of term, whites, 140 days; colored 80 days. Number of public school houses, whites, 42; colored, 7. Value of equipment, whites, $2,168; colored, $250. Yearly salary of teachers, whites, $421; colored, $69. Amount spent on education per capita, whites, $15; colored, 32 cents. Illiteracy, whites, 5.2 per cent.; colored 44.7 per cent. Number of libraries, whites, 21; colored, 0.

Wilcox County in the heart of the Black Belt in Alabama, ranks 67—the lowest in the State. One-half of the adults cannot read or write; less than half the children are in school largely for want of schools.

These figures are certified from the annual report of the department of education for 1914.

Our new boys' dormitory needs to be rushed, that a light may still be burning to shed a beacon ray of hope to those for whom no other door stands open.

Fifty-two years have passed since the Negro was assured of freedom and advantages to be had as a citizen of this Union, and yet those in charge of affairs in some of our great states in the Union are unconcerned and make no provision to teach him either mentally, morally or intellectually, but he is left to shift as he can for himself. Not knowing how to do, or what to do, he does nothing, and readers of this Magazine know full well who gains control of the idle.

It is the part of our church to touch only a few of the eleven million Negro lives, but we need to be true to the part that is ours. The success of our work in years past sets a seal of approval on the plans pursued and only lack of funds keeps us from greatly adding to the efficiency of the work undertaken. We ask that our societies will keep up their interest and contributions this year that all that is aimed for may be accomplished.

THE BUILDING OF TANTA HOSPITAL.

Estimated Cost $30,000. WILL YOU HELP?

By Mrs. H. C. Campbell, Foreign Secretary.

A recent letter from Mr. Bell, General Treasurer of our Egyptian Association, gives us a statement of the condition of the above named property.

As is well known it is the settled policy of the Women's General Missionary Society, that a standing debt shall not be assumed, therefore, the building committee very properly ceased operations when funds were exhausted, and the building was roofed in order to protect the work already done. There it has stood for a whole year—unfinished and of course empty, while the need for a Christian hospital was never so great. Wounded soldiers are being cared for in all the other hospitals in Egypt while our hospital, established and maintained for two score years by the devoted women of the United Presbyterian Church, stands idle and incomplete simply because we had not the money in our treasury to go on with the very desirable and necessary additions and changes that were ordered.

You know the story—the Martha McKeown Memorial Hospital was operated as a hospital for women and children only. Our devoted, consecrated missionaries, Drs. Anna Watson and Caroline Lawrence had charge of it and gave it the best service of their lives for many years, till Dr. Lawrence's health broke down, compelling her to return to the home-land, and Dr. Watson for very important family reasons had to come to this country more than two years ago. The Association very promptly and properly transferred Dr. Grant from Assuit Hospital to Tanta in order to keep our building open. Of course such an arrangement could not be expected to continue in an oriental city—a women's hospital in charge of a man *could not be tolerated.* We have used every endeavor and have failed to find a Christian woman physician willing to go to labor as a missionary in Tanta, hence the Association advised us to change the work from women's work only, to general hospital work for all sexes. To erect the new wards, make extensive changes in the present building and furnish with adequate equipment was estimated to cost about $30,000.00.

After very prayerful consideration the plans were adopted and work authorized, but alas! in spite of all our appeals less than one-fourth of the needed sum has reached our treasury and our missionaries are distressed, nurses and servants scattered to other parts of the field. Dr. Grant discouraged and over-burdened by a pressure of work and urgent appeals that must be refused, while we wait—not very patiently—to receive the money needed. Do you wonder that we are grieved? Why, this is our very first experience of this kind; never before have we seen a dismantled and unfinished building waiting until we could secure funds to get material and hire workmen; and all this idle year women and children have been suffering and dying and wounded soldiers remained uncared for, while our doctors and nurses and missionaries were anxiously eager to help but could not without our hospital building.

Read Dr. Grant's report in the July number and see how he has worked, giving up a part of his home so that even a few might be healed. The most important of all has not yet been mentioned—the lost opportunities of pointing all these suffering ones to the Great Physician Who heals both soul and body.

We believe our women have not fully grasped the situation, hence our Magazine has offered to give us a page in every issue so that we may keep the facts of this needy and important work before you.

Our beloved Dr. Anna Watson intends to return to the field which has had so much of her life as soon as the building is ready to open its doors. Won't every reader of this article make an earnest effort to help? Can you not see our Master standing at the closed doors of our hospital knocking, knocking, looking to us to open them so that the sick and wounded and dying little ones of His may enter and learn to know the One Who bears "all our diseases?"

The Hospital as it has stood since building operations were suspended on August 3, 1914.

Work went on rapidly and by July first we were beginning to feel that we would be able to take in patients by Christmas. But that was not to be, for on August 3, we were, for lack of funds, compelled to suspend work and the building remains today as it was when work ceased with the exception that the roof had to be put on later to protect the interior of the old part from rain. The accompanying photograph shows how the building stands today. The walls are up and a large part of the doors and windows are made, but to the frequent question, "When will the hospital be opened?" we have to answer that we do not know.

—*From the Annual Report to the Women's Board.*

HOME CORRESPONDENCE.

Report of the Frenchburg Commencement.

By a Contributor.

Our hearts were gladdened at commencement time by a visit from two members of the Women's Board: Miss Reed, editor of the Junior Magazine, and Miss Little, Secretary of the Young Women's Work. This is the first time in our six years' history that any of the Board have been able to come to us at the close of our school work, and the whole community as well as faculty welcomed them. It was a pleasure to have them in our home, and their hearty words of cheer and counsel to the Juniors, to the Young People on Sabbath evening, and again on commencement day made all glad they had come. We hope many others may visit us and thus learn of the work.

With the addition of the new dormitory property the school farm and garden have been made large enough for the provisioning of the dormitory tables, provided there were the opportunity to work it properly. We have the young men and boys who are anxious for an opportunity to work their way through school. They are used to ploughing and farm work, and would rather do this than in-door work. We have a splendid plow given by a friend of the institution, but we have no horses or mules to use with it. Could we have a team of horses, all of the land could be put under cultivation, the board in the dormitory considerably reduced in cost, and an opportunity given for good healthful work. Without the horses, our land is idle, food has to be bought which could be raised and there is no work and consequently no schooling for the young men and boys who apply.

One of our dear little old ladies is rejoicing over the coming of the specialists. For years her eye-sight has been impaired, growing much worse in the last two years. Knowing that the specialists were here she came in childlike faith for help. Dr. Mitchell had given a few treatments before, and during the clinic an operation was performed upon her eyes. Two days after the operation she said, "It does beat anything I ever did see. I just can't tell how much better they be. As I was a coming over this morning I saw the pebbles at my feet, and that's something these old eyes haint seen in two years. The good Lord surely sen you all to us. I have always tried to obey my Lord and now He has blessed me."

For our Senior Banquet one of the rooms of the auditorium was beautifully decorated with roses, snowballs and mountain laurel. The room being large, one end containing easy chairs and piano was used for drawing room and in the other end was the table, beautiful with white linen and silver, and a centerpiece of roses, while a yellow or white rose supported each place card.

The Seniors, Miss Reed and Miss Little of the Women's Board, with the faculty were served by the girls of the Junior Class to a four-course dinner. After the toasts and responses we spent a very pleasant hour in music and conversation, parting with an ache in our hearts that another year is gone.

The Baccalaureate Service lacked nothing befitting the occasion. The little church was made beautiful with decorations of flowers and greenery gathered from the hills about. In conformance with the Doctor's idea the pupils who were finishing the third grade work, the intermediate, and the eighth grade work were present at the baccalaureate service, occupying seats of prominence as did the high school graduates. Special music had been prepared for the service by the Glee Club.

Dr. Weidler's sermon from the text, "I have chosen you," was worthy of the occasion. His theme was the selections of God's providences which had made possible the achievement of the stage of advancement to which the pupils of the several departments have attained. While the individual choice of these young people had been necessary to continue the course of study thus far God's choice of them to set their steps in the bright paths of opportunity was behind and above all. The church house was filled with an audience who appreciated the significance of the occasion to the community and realized the force of the president's words to the young people.

Not the least pleasing feature of the week's entertainment was the commencement exercises on Thursday evening, when five young people received diplomas from the Eighth Grade granting them admission into High School, and three boys and five girls were given diplomas from the Intermediate Department into the Grammar Department. The bright happy faces of these young people in a midst of a bower of roses, laurel and evergreen was certainly a pleasing picture, and was greeted by a crowded house.

The following program was admirably rendered by the Eighth Grade graduates: Recitation, Judgment Day, Etta Gibbs. Recitation, The Swan Song, Lillie Montgomery. Oration, Impossible Things Women are Doing, Jessie Smith. Whittier's, My Soul and I, Mable Hackney. Macauley's Plea for Public Education, Nesbit Johnson.

Two humorous dialogues were splendidly given by the Intermediate Department. The whole was interspersed with music by the band, glee club, quartett, and one solo, "Rocked in the Cradle of the Deep."

A change was made this year in the method of conducting the commencement exercises for the Primary Department. Instead of the usual evening entertainment of songs, drills and dialogues the parents and friends of the little people were invited to visit the primary room and observe what they had learned in the past year in spelling, reading, arithmetic and geography. By half past two on Wednesday afternoon the primary room was so crowded that not even standing room was left.

Remarkable progress was shown in reading by the beginning class, who have taken up the new syllabic method introduced at the beginning of the term. These little people now read readily in the second reader. The arithmetic class was of special interest to the audience. The keen little minds fairly flew through their calculations in addition, subtraction, multiplication and division. After the exercises nine happy little people received their diplomas. The parents and friends expressed their appreciation of the faithful and efficient work done on the part of both teacher and pupils.

"Meet me at Frenchburg Commencement, May 18th," was the slogan. Stickers proclaimed it on letters, pupils urged it in the homes, and farmers discussed it throughout the county. It did its work. Our chapel and hall were crowded Tuesday morning with people who came to hear a message from one of Kentucky's greatest orators, Mrs. Desha Breckinridge. She spoke from her heart to ours on the subject "Women's Sphere." She showed how social changes necessitate on the part of women today a knowledge of economic and political conditions, and a share in the law making department of our government. Mrs. Breckinridge's message brought new light and inspiration to our minds.

The picnic dinner is always a feature of peculiar interest because of its hospitable nature. Old friendships are renewed and new ones formed. As we gathered around the bountiful tables our hearts went up in gratitude for the abundance God had given us.

Our afternoon session opened by music from the band. We were also favored that day by a tenor and by a soprano solo. At both sessions it was our privilege to hear splendid music from the Boys' Glee Club. The afternoon program consisted of an oration from each of the three High School graduates. Miss Pearl Kash, whose subject was, "The Inspiration of the Hills," plead that in our lives we might exemplify the strength of the rocks, the joy of the birds, and the purity of the flowers. Miss Inez Caudle, orating on "The Challenge of the Hills," gave an allegorical picture comparing the coming of education to the dawn of day and of spring, and appealed to the people to respond to the claims of their hills. Mr. Joseph Gibbs, a young man who has walked six miles each way almost every day for four years spoke on "The Road to Success." To succeed, according to his definition, is to influence others for good. He strongly urged the youth of our county to let no obstacle stand in the way of their education. As we listened to these original productions and realized what they meant to these pupils, we were well repaid for any part we had had in their achievement. We are glad to tell you that each of them plans to enter college this fall.

The events of the day closed with an exhibit of the sewing department. Towels, aprons, caps, children's dresses, kimonas, pennants, and coverlets were hung on the walls and each bore the name of the pupil who made it. The hands as well as the minds of our girls are trained for service.

Parents and friends returned to their homes with a deep appreciation of what this institution is doing for them and with a broader knowledge of the world and its work.

The commencement season at Frenchburg always has a sad cloud hanging over it. We are not sure that these who have prepared themselves for entrance into the higher institutions of learning can get a way. We and they know that they are ready to enter the Freshman Class of any college or university in our country, but some are not sure that they can get the opportunity to go. Who will help these young people to get the means to pay the passage-way out of the mountains? Members of each class need to have special friends who will stand back of them in a financial way and let them have the financial help. These young people are anxious for a chance to prepare themselves for service in the world, and any assistance given them will bear large interest for the Master's service. Any who wish to assure these young people getting to college can communicate with Dr. Weidler in regard to the Students' Aid Fund. There is no provision other than this fund whereby assistance can be given to these young people. The first year is the critical year. If they can be sent out, they will earn their way and in turn help others to get the same opportunities as themselves. We know that many a brilliant mountain boy would be stranded in the hills with no opportunity for development had it not been for the substantial help of his Christian brothers in more favored sections of the country.

EDITORIAL.

WHY NOT?

Every subscriber to our Women's Missionary Magazine received, enclosed in the July issue, a copy of the prospectus for the year 1915-1916. The placing of this circular letter in our subscribers hands should bring to the Women's Missionary Magazine a larger circulation at once.

This effort to place the Magazine in many homes of our church is entirely of unselfish interest on the part of the Editorial Committee. Whatever good we are able to do through an increased circulation is certain to bring larger results in interest and gifts to the work we represent; and whether we engage in the publication of the Missionary Magazine or have a place as an individual member of the missionary society, the interest shown and the service rendered is certain to make for a larger investment of our time and devotion and such willing service is not easily discouraged.

The fact that we require a missionary periodical in the prosecution of our missionary enterprise is sufficient argument, not only for the best possible Magazine, but equally its largest possible number of readers. We are not accomplishing the full purpose of having a missionary periodical unless we make it carry its message to every home. We can not expect to influence the membership of our women when only a small per cent. are acquainted with the need and the purpose of missionary information in our own work especially, and in world-wide missions following.

We have entered upon the twenty-ninth year of the publication of the Women's Missionary Magazine. We have also begun with this issue the second year of the new series of sixty-eight pages. We are grateful to know that the necessity for an Enlarged Magazine and the undertaking has met with unlimited approval in the response given by our subscribers. At no time has there been reason to doubt the wisdom of increasing the size and adding the small additional cost to the subscription, anything else would have been to fall backward, so evident was the need to advance to keep pace with all our other departments of work.

Parallel with this undertaking, to give a better Magazine, is the growing interest shown by our contributors. We are most happy to admit that the success of the Magazine is largely due to the increased interest and care shown in the excellence of the contributed articles. Also, the careful preparation of the United Study articles. We do not find more helpful articles anywhere on subjects assigned for our studies. We have not spared any effort to secure this aid to mission study, and we are highly favored to have women in our own denomination who can place upon our pages month after month such material required for our interest and instruction in the greatest of all literature—missions.

Our Foreign Correspondence Department has increased and improved with the care of its editors that makes this part of our Magazine of incalculable value to our readers.

In this issue our readers will find articles by writers our church may be proud to claim in its membership. This Freedmen-Indian double number is above the average and no one can afford to miss the careful reading of it. It is not our custom to call attention to how much we give for value received, but with pardonable pride we make mention of the fact that in order to provide for all that was necessary and waiting for publication in this August issue we were obliged to add to our Enlarged Magazine the extra 32 pages—making for this special number a hundred-page Magazine.

We hope you understand we can only do this when it is necessary, and we hope our readers will make mention of the zeal and labor of all shown in such an issue.

It is the duty and the purpose of the Magazine to carry all the interests of all the departments of our Women's General Missionary Society. With the growing interests of our work is it not reasonable to expect the missionary periodical to be a necessary factor?

Take Notice.

The figures we spread before you give an opportunity to every society to do something—to do the best they can. We offer no apology for asking that the utmost effort be begun at once. There is no reason why a simultaneous effort can not bring all that is asked. Our readers will notice that we talk of our congregations. We scarcely expect the Women's Missionary Society to exist and no congregation in existence. We do know that only a small proportion of the women of the congregation have the Missionary Magazine. We believe it is right to make the Magazine desired and of necessity also to every home. We begin at once to invite every society to canvas their congregation for the highest figures they can attain. Send your result to the Women's Missionary

OUR AIM

Is to place The Women's Missionary Magazine in 16000 Homes

BY JANUARY 1, 1916.

HOW IT CAN BE DONE:

If 100 Congregations will each take 50 Magazines	5000
If 300 Congregations will each take 20 Magazines	6000
If 300 Congregations will each take 10 Magazines	3000
If 400 Congregations will each take 5 Magazines	2000
	16000

The above is on a basis of 1100 congregations which we have, and no one is able to compute the results of such a wide-spread effort as herein planned.

WHICH ONE IS YOUR LIST?

We can do it if we will. Will YOU Help? Begin Now.

Magazine. A correct count of paid subscriptions, new and renewal. Make the best possible effort. Every society making a report of a thorough canvas of paid subscriptions before January 1st, 1916, and showing an increase will be published.

Is there any reason why 16,000 copies of the Women's Missionary Magazine should not go into 16,000 homes? Does our zeal for missions justify such an effort?

Remember the supreme purpose in all our effort is to do the work we are expected to do as women enjoying the fruits of Christian Missions. If we can do this, why not begin now? What society will report having made the effort?

Do you believe the Magazine has a right to improve? Then, every effort to increase its circulation will make the cause of missions more real and the united effort of our labors of more importance.

* * *

At no time in the history of Christian Missions has there been more urgent need of deeper consecration to the cause of Christian Missions. We will not come to this experience unwillingly. There must be a realization of our own obligation and the source from which we will draw our power. We will not have this power if we obtain first all of the self-gratifying pleasures of this day. It is no easy matter to practice self-denial when the world is so inviting in luxury and pleasure. But, oh my, the emptiness of one and the fulness of joy of the other. Oh, that we might be strong in our convictions for Christ's service these days.

Think for just one moment of the contrasted conditions in this world today. Not only in the war ridden places in Europe, but also the dark places made dark by the years of heathenism. Will any of us think of ourselves first after we have conscientously become acquainted with world need? No we do not need all we think we do when we take an unselfish survey of the world today.

And this brings to mind how easily we could do much more than we do if we would begin to do what is now possible. Just say yes when duty comes and how rapidly the stream of opportunity will flow. Do not make the river of opportunity to become stagnate by damming it up with refusals.

* * *

DISTRIBUTION OF 1914 THANK-OFFERING.

At the meeting of the Board of Directors, Tuesday, July 6, 1915, the following distribution of the 1914 Thank-Offering was made:

Foreign Missions	$30000.00
Home Missions	6000.00
Freedmen's Missions	14000.00
Indian Missions	2300.00
Parsonage Department	1000.00
Ministerial Relief	500.00
Tanta Hospital, Building Fund	5164.14
As Designated	17693.53
Interest	1532.84
Sale of Supplies	264.00
Total	$78454.51

MRS. J. B. HILL, Treasurer,
5845 Marlborough St.,
Pittsburgh, Pa.

SENIOR LIFE MEMBERS.

$25.00 Each.

Received April 20, 1915 to July 15, 1915.

Mrs. Edith J. Morton, Seattle, Wash. By members of the 1st U. P. Church, Seattle.

Mrs. D. D. Dodds, Xenia, Ohio. By W. M. S., 1st, Xenia, in memory of Mrs. W. R. Torrence, a faithful Secretary of the society.

Miss Lou E. George, McDonald, Pa.

Mrs. M. H. Wilson, LeClaire, Iowa.

A Year's Foreign Mission Money Shot Away in a Day!

"Opportunities have never been so pressing. Needs have never been so great. Money has never been shot away so prodigally as in the present war. The thirty-seven million dollars spent on every day's fight amounts to seven million dollars more than the yearly expenditure of all the Foreign Mission Boards."

The faith of many Christians has been confused by the war not only in America but in Asia. A letter from Japan signed by six of the best educated Christian leaders in that country reads:

"Japan Christians are very sorry to see such a war among European countries which we are accustomed to think of as Christian nations.

"Does Christianity have no power to control the nations that are known as Christians? Is it not possible to make peace by uniting Christian hearts throughout the world? *** Is it not a reproach to Christianity that it has no power to avoid the present war?

"We are eagerly hoping that some demonstration or some movement may be started in Europe or America on the part of Christians to remove this condition of international war. We Christians can not stand still and see such barbarous murder of other Christians in this Christian century."

WAR.

The moan of a woman's anguish,
Sad eyes too tired to weep,
A babe left without its father,
Now one of a shattered heap
On the field where thousands are lying,
Each one dearly loved of his own,
Where beneath the dead and the dying
You can hear the wounded groan.

In this world which Christ died to ransom
Two thousand long years ago,
The fruit of our peaceful progress
Shall war's bloody sickle mow?
O ye, who trust still in His promise
And long for His peace in our day,
By the Christ Who died in torment
Let us down on our knees and pray!

—The Living Church.

WASTED MEN.

By Walt Mason.

The war goes on, there is no sign of peace; no seer can say when gory strife shall cease; no gifted prophet, in his spangled robe, can send a dove around the weary globe; the guns still roar, the captains march and slay, men's lives, like threshed out chaff, are thrown away. The young men die, in battle, siege and rout; who knows what genius has been blotted out. Perhaps a Shakespeare lies among the slain, born to the bays, and born, alas, in vain! Full many a youth, with bright resplendent dreams, gives his warm blood to swell the crimson streams which moisten Europe, till their mists arise, and spread a veil of red across the skies. The youth and genius of the warring lands, with foolish weapons in their artist hands, are carving flesh, who should be carving stone, are wielding swords, when brushes are their own. Alas, what waste, what sinful waste of men, to prove the sword is mightier than the pen!

The World Pauses!

"The World pauses in horror at the European cataclysm. The World turns toward Infinite for reassurance. The World is eager for the spiritual aid which the churches of America alone are now in a position to give. All the other Christian nations, which might ordinarily dispatch missionaries to take advantage of the present tremendous opportunity, are now locked in a death grip.

"The responsibility is rolled onto the shoulders of young America. What shall we do about it?"

"It is reported that eighty million dollars has been expended in the purchase of sharpnel-shells," writes George Heber Jones. "It is said that under the conditions in which the present warfare is being waged, this amount of sharpnel will supply ammunition for forty days of battle. Each shell cost twenty dollars and if accurately placed is capable of destroying a score or more of lives. It makes the heart of the Christian almost stop beating in pitiful helplessness when over against this single expenditure of eighty millions of dollars for destructive purposes we place the other fact, that the cost of one of these shells will provide food, clothing, shelter, and Christian instruction, for an entire year for a boy or girl in India or China."

There is a great deal of discomfort and also a prospect of large losses in many portions of our peaceful land because of the excess of rain. Thousands of acres of valuable crops are submerged, fields are actual swamps and no human ingenuity can take care of the promised harvests.

It is reeally pitiful to see, and causes great concern for those who are suffering the loss, but as one wrote from the scene of these conditions: "Our place is like a sea; so much water is here, but we may be thankful it is not a sea of blood," and that is what we are thinking of today. We can not escape knowing that the world is very sad today and if we could escape from similar catastrophe we would yield many a selfish desire we may have now for more pleasures and comforts.

One of the things we can do which would be an outlet for our souls is to consider our own fields. Not the large expense of rich harvests ready to be garnered and impossible to gather, but the fields of souls that are submerged in the awful flood of sin that many generations of ignorance and want of gospel has made.

The appeals at Spokane Convention were earnest, pleading for more women in our church to become consecrated to the cause of Christian Missions, and whether there is to be a long pitiful war or not, there is certainly one result now, namely, neglected mission fields and the whole Christian world is crippled in its missionary administration. One wicked shot from a crazed mind has gone around the world and nothing has escaped the force of that bullet. And are we to feel the blow so much as to find excuses for less energy, less devotion to Christ's work? Stop and think what it means to the heart of the Christian world to have its cause shot through. If ever there was a time to do our part it is now.

* * *

We are approaching our Annual Thank-Offering. It should be a time of great thankfulness expressed in thoughtful, prayerful offerings. If ever we had reason to be thankful for temporal blessings it is right now. If we are thankful that we are at peace with other nations let us acknowledge the source of these mercies.

It is said that Europe is ready to listen to the reading of the word of God, also men are asking for Christian instruction. How infinitely better it would be if our influence was continually in accordance with God's will and not only when danger or sorrow threatens us, but rather when we could with joyousness of service bring our hearts and offerings to Him.

It is a cause of great gladness and thankfulness that our offerings can be made the channels of truth to those who are without the gospel. But richer far is there cause for rejoicing that as individuals we can have a part in the missionary work. God is not limited to our gifts, it is a great thing to be fellow-laborers with God. He is conferring the highest honor in calling us into this service.

God Who is infinite in power and resources and love has chosen not to manifest Himself to the world without our poor human aid. Prayer and gifts are our means just now for doing Him service.

Not I, but Christ, be honoured, loved, exalted;
Not I. but Christ, be seen, be known, and heard;
Not I, but Christ in every look and action;
Not I, but Christ, in every thought and word.

* * *

"A Garland of Marigolds" can be had by sending 13 cents in stamps to the Women's Board Rooms. Do this at once There are 3000 copies on sale of this delightful story of our missions in India. The book is most attractive as already told elsewhere. We want to urge the right of our foreign missionaries in asking that this story be widely circulated. Send 13 cents for the Garland of Marigolds.

And no less interesting and important is "Our Sisters in Egypt." This also is a delightful story of our work in Egypt. "Come over and help us, will you," is their front page appeal and you can in a way at least if you will send 26 cents in stamps to the Women's Board Rooms and purchase two wonderful story books. Do not delay nor do not forget to do this.

* * *

In one of the darkest hours of the Civil War, President Lincoln prayed on his knees before the open Bible: "O Thou God that heard Solomon in the night, when he prayed for wisdom, hear me! I can not guide the affairs of this nation without Thy help. O God, Who didst hear Solomon when he cried for wisdom, hear me and save this nation."

* * *

SUMMER SCHOOL OF WOMEN'S FOREIGN MISSIONARY SOCIETIES AT CHAUTAUQUA, N. Y., AUGUST 21-28.

A lecture every morning on the study book for the year, "The King's Highway," by Mrs. Helen Barrett Montgomery.

A series of conferences for girls will be held by Mrs. Charles Spaeth, Mrs. Montgomery and Miss Noble. During the daily Hour of Methods, Mrs. Steele of Nashville, will give a talk on how to tell missionary secrets.

Write for accommodation and terms to Dean Shailer Mathews, Chautauqua, New York.

Mrs. Mary Clokey Porter of our Women's Board is a member of the Executive Committee for the coming year.

Since the Egypt correspondence has been received another name must be placed on the list of "Departed missionaries," Rev. Thomas J. Finney, D.D.

* * *

THE JUNIOR MISSIONARY MAGAZINE.

Subscription price for single copy, 25 cents per year; ten copies or more addressed to one person beginning with the same number, 10 cents each.

Make all checks and money orders for magazine subscriptions payable to Carrie M. Reed, Editor and Business Manager, 1806 Bedford Ave., Pittsburgh, Pa.

* * *

ANNUAL REPORTS.

The annual reports of our enterprises in the Nearer and Farther East are at hand. The women of the United Presbyterian Church have thousands of dollars invested in property in India, Egypt and the Sudan. They contribute nearly $100,000 a year to carry on the work. That is a large sum of money and surely all the stockholders ought to know what progress is being made.

In order to get the reports before their constituency in an attractive form, the workers have prepared, with great care two charming little booklets.

"OUR SISTERS IN EGYPT" has a very suggestive cover page. It shows the comparative strength of the Mohammedan, Coptic and Protestant religions. How many sisters have we in Egypt? How many of them are Mohammedan sisters who despise the name of Jesus? How many Coptic sisters, who know Christ very imperfectly, and regard Him chiefly as a charm to keep away evil? How many Protestant sisters? What are these Protestant sisters doing for the other women of Egypt? What kind of a gathering is the Annual Conference for Bible Women? From which school do girls go out voluntarily to conduct neighborhood Sabbath Schools? How many "Ladies of the Decoration" in Egypt. Who are the oldest missionaries on the Continent of Africa? Who was the first graduate of the Girls' College in Cairo? Who wrote the latest and best authentic history of Egypt? Who gave a missionary enough money to buy an automobile? Who is "The Lady of the Decoration" in the Sudan?

You do not know? Surely you must get a copy of the report and read it from cover to cover. These and scores of other questions are answered. Every page is full of interest. The pictures of the workers from America and the women and girls of Egypt are scattered through the book.

Your knowledge of the work we are supporting will certainly be increased by reading this report. You will then be able to pray with greater definiteness for our missionaries and for "Our Sisters in Egypt."

Nothing could be more artistic in the way of a report than "A GARLAND OF MARIGOLDS." What does the title mean? You must get the book and see. "The whole plan for the Garland," writes the editor, "came as an inspiration from the Master Himself, and every part of it has been worked out with deep and earnest and heart-searching prayer by all those who have had any part in it—trying to work out God's plan—and we send it to you knowing that it is His message and that He will use it for His glory."

The fruitage that we expect in our mission field is transformed lives. We believe that the gospel changes men, women and children and makes them new creatures in Christ Jesus. "A Garland of Marigolds" gives abundant proof that just such fruitage is visible as a result of our work for the women of India.

Will a woman be made a better wife and mother because the love of Christ comes into her heart? Read the story of Shadan. Do the women appreciate the blessings that Christ brings into their lives? Read of Hassan Bibi and her Thank-Offering jug. Does it pay to gather up orphans and care for them through all the troublous, tedious days of fever and whooping-cough and measels? Read about Begam, one little marigold who was worth all the care bestowed upon her. Do our Christian converts ever become really intelligent and cultured ladies? Read of Viro the capable consecrated nurse. Look at the beautiful face of Rosa Jewan Mall and read the charming story of her life.

These "marigolds" have been woven into a garland "each separate flower of which has been presented to the Lord—set apart—dedicated to His service."

It will just fill your heart with thanksgiving to see how these lives "transplanted to the light and sunshine of God's love" show forth the wonderful power of Christ.

Order reports from the Women's Board, Publication Building, Anderson Street, Pittsburgh, Pa.

A. P. W. Associated.

A report of the Women's Congress of Missions, held at San Francisco, Cal., June 6-13, will be given to our readers in the next number by Mrs. Mary C. Porter, Associate Editor of the Women's Missionary Magazine.

Mrs. Porter will report the proceedings of this first convention held under the auspices of the Federated Mission Boards. Mrs. Porter in this issue introduces our readers to the plan and purpose of this organization. Our readers will profit by an acquaintance with the wider purposes of the Federated Boards.

We have had rich experiences and inspiring results in working out our own methods. We have something to learn as well as exchange and we are sure that this feature of our work as it is placed in care of our Associate Editor and co-worker with Federated Societies will be of value, both in making us know more about world-wide missionary effort, and also know the methods of our sister denominations. We have found out in exchange of ideas of mutual interest in any vocation that we grow stronger in our purposes, and there are few persons who study missions but that have endorsed the movement for united mission study.

FEDERATION OF WOMEN'S BOARDS.

By Mrs. Mary Clokey Porter.

In former times—even as late as a decade ago—"comity" and "cooperation" were the favorite terms used by liberal minded Christians in connection with interdenominational work for their Lord. Today, the popular term used by all progressive Christians is "Federation" with a large captial "F" to it. So broad has this term become in its interpretation, that, in its activity, it embraces all evangelical denominations by whatever name known, and the church atmosphere every where is full of the spirit of it.

The Federation of Women's Boards is a steady stream with many tributaries:

1. Mission Conferences.

The conferences of representatives of Women's and Men's Mission Boards of United States and Canada, held annually for seven consecutive years at the close of the nineteenth century, served to widen the circle of thought and interest in each others work, and to deepen the spirit of united effort for the world wide cause of missions.

2. Ecumenical Conference.

The spirit of Federation was no doubt in the minds and hearts of the members of the world's committee of women who assisted in planning for and carrying on the great Ecumenical Conference held in New York City, April 21-May 1, 1900, as results prove.

3. United Study of Foreign Missions.

At the close of the Ecumenical Conference, representatives of Women's Boards met, and at the suggestion of Miss Abbie B. Child of the Congregational Board of Missions, Boston, who had a vision of hosts of women of all the churches studying together systematically the great world mission fields and their needs, the Central Committee on the United Study of Foreign Missions was appointed. Miss Child served as Chairman of this Committee until her death in 1902, since which time the place has been most efficiently filled by Mrs. Henry W. Peabody of Beverly, Mass.

Under the direction of this Central Committee fifteen text-books covering a wide range of topics for study classes have been published, the service rendered by the Committee being entirely voluntary. The total sales of the fifteen senior text-books to date are 1,200,000 copies. For ten years the Central Committee has published a junior book following the same general line as the current book for women, but adapted to children in Mission Bands and Junior Societies. Copies sold have averaged about ten thousand a year.

4. Edinburgh Conference.

At the Edinburgh Conference in 1910 the women delegates realized more than ever that the united thought and purpose and plan and prayer of Christendom would be needed to solve the problems incident to the bringing of the whole world to a knowledge of Christ Jesus, as the only Saviour. Thus the vision of a Federation of Women's Boards in America had its Genesis.

5. Women's Jubilee Year.

The great Missionary Jubilee of Women's Foreign Mission Boards, in celebration of the fiftieth anniversary of women's organized work for mission in 1910-11, like a spiritual cyclone, broke down all denominational barriers and brought the missionary societies from the Pacific to the Atlantic Coast into one circle of interest and enthusiasm over unitedly giving the gospel to the whole world within the present generation.

6. Triennial Conference of Women's Boards.

The Triennial Conference of Women's Foreign Mission Boards of the United States and Canada held in Philadelphia, February 28 and 29, 1912, was the means used of God to crystallize the spirit of Federation into action.

This Conference adopted a resolution whereby a committee of three was chosen by the Central Committee on United Study of Foreign Missions to formulate a plan and constitution for the Federation of Women's Foreign Mission Boards and to set the organization in motion.

In May, 1912, the plan proposed by the Committee of Three was sent to each Board in membership of the Triennial Conference. Nineteen of the Women's Boards and the National Board of the Young Women's Christian Association expressed hearty approval of the plan suggested and a willingness to enter the Federation.

Plan of Federation.
(In Brief).

That the Women's Boards appoint representatives in four districts of the United States to act as Territorial Commissions, to meet annually, whose object shall be to promote unity, Christian fellowship, and cooperation among Women's Boards: to encourage and disseminate the best methods of work and to unitedly plead for the outpouring of the spirit of God upon the church of Christ.

The plan also called for a General Advisory Commission which was organized in New York, October 24, 1913, with a Chairman, Vice Chairman, Secretary, Treasurer, one member of Central Committee on United Study, two from each of the four Territorial Commissions, and five Members at Large representing the following denominations: Baptist, Dutch Reformed, Presbyterian, United Presbyterian, Methodist Episcopal, Methodist South, Congregational, Friends, Presbyterian South, and Lutheran, with one from the National Board of Y. W. C. A.

The office of the General Advisory Commission shall be to connect the Woman's Boards and the Territorial Commissions; its purpose shall be "to stimulate united prayer and study and a spirit of fellowship of service; to secure a deeper realization of the whole task of Foreign Missions, a clearer understanding of difficulties and problems, a fuller development of resources and a truer conception of the dignity, scope, and purpose of women's work for missions.

The Standing Committees appointed are: Interdenominational, Day of Prayer for Foreign Missions, Summer Schools for Foreign Missions, and Missionary Unions, Colleges, Schools and Young People's Work; Children's Work; Literature; Publicity, and Territorial Work.

A by-law calls for an annual contribution for the expenses of the Commission to be paid in January by all Boards and Associations represented in the Federation. The annual meeting for the transaction of the business of the Commission shall be held on the last Friday of April, at which time reports from the Territorial Commissions and Standing Committees shall be received and the officers elected for the ensuing year.

The Federation Pin.

The Coronation Pin as the emblem of Universal Christian Womanhood has been adopted by the Federation and also by the Council of Women for Home Missions. The three-fold purpose is expressed on a card which accompanies each pin, viz:

I will crown Him in my life,
I will seek to crown Him in lives that come within my influence,
I will do may part to crown Him Lord of of all,
By faith, by love, by obedience,
Through prayer, through service, through sacrifice,
"This one thing I do."

Price: Gold pins, $1.75 each; composition metal, price 35 cents, including the "Purpose Card." Order of M. H. Leavis, West Medford, Mass.

The Federation Bulletin.

This Bulletin published quarterly, (at present) gives the important movements of the Federation, news of the Summer Schools and Missionary Unions, notices of the Study Books, plans of the Christian Women's Peace Movement, and items of interest to all Christian women. Price: 25 cents a year. Order of M. H. Leavis, Agent, West Medford, Mass.

NOTE:—The Women's Congress of Missions of the Panama-Pacific International Exposition will be reported in the September Magazine.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

HIS LAMPS ARE WE.

His lamps are we, to shine where He doth say:
And lamps are not for sunny rooms,
Nor for the light of day.
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find,
Clear shining through the night
So bright we do not see the lamp
But only see the light.

A THANK-OFFERING MESSAGE.

July and August are the two vacation months for many departments of work, but not for the Thank-Offering Department of the Women's Board. They are two of the very busy months in preparation for the "Ingatherings" which begin in some missionary societies and congregations as early as September.

Circular letters, responsive services, blanks for reports, new leaflets, etc., etc., have to be prepared and printed, and copies mailed to the 1550 presidents of women's, Young Women's, and Junior Societies by the middle of August. Your General Thank-Offering Secretary takes delight in preparing work for the good helpers throughout the church because you are all so prompt to respond to appeals and so cheerful and hearty in *"lending a hand."*

Now, that she has been released from serving as President of the Women's Board, she expects to give more time to the Thank-Offering work—her "first love"—and she trusts that the Presbyterial Thank-Offering Secretaries, and the congregational Thank-Offering Committees will be ready for more advanced work along the line of giving gifts of gratitude that others may learn to love the Saviour—and be on the alert to stir up those already enrolled as "box holders" and also bring the careless and indifferent into the list of liberal givers to the Lord's cause.

"There is much (ungrateful) land yet to be possessed" before the Lord can write "well done" opposite the name of every woman in the United Presbyterian Church whose name is upon the church roll. And what about the women in our families outside of the church who are "walking with the world?" Have they nothing for which to be grateful? All they have comes from the kind hand of a loving heavenly Father Who extends to them the same invitation, "Come near and bring thank-offerings into the house of the Lord," as He has done to those who have already accepted it, and who love to have their offerings laid before Him "in the Lord's house" at the annual conventions of our Women's General Missionary Society.

Your General Secretary found real joy in meeting with missionary societies along the Pacific Coast during May and June. All seemed so enthusiastic over their work, and gave evidence all along the line of their readiness to make the coming year a greater success than ever especially in the Thank-Offering Department.

Of the forty-eight women who represented their Presbyterials as Thank-Offering bearers at the Spokane Convention in May, not more than ten or twelve had ever before been present at a Thank-Offering Service of an annual convention. Therefore the new representatives will, we are sure, do much on their return home to widen and deepen the interest in that important part of our women's work.

If the women of our church can all be brought up to the high standard of gratitude and prove it with their offerings, we need not fear but they will want to know more and when they know more of the need in all our mission fields, they will pray and serve more willingly and more intelligently.

May God hasten the time when every one of our seventy-five thousand women whose names are enrolled as followers of Christ will be found in the front ranks of workers and givers of tithes and offerings.

Reader! Will you not do your full part toward bringing about this glad and happy day in Zion?

A WORD TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

Thank-Offering blanks for your societies will be mailed to you the last of August. What are you to do with them? Send one copy promptly to every Women's, Young Women's and Junior Society, within the bounds of your Presbyterial with a personal request to fill out as soon as possible after each "Ingathering," and return to you. What then are you to do? Compile from the blanks your report for the first meeting of your Presbyterial and send a copy of same *with all the blanks* to your General Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

What are you to do if any societies fail to fill in and forward their blanks to you promptly? Write, 'phone, or, if necessary go after them, and don't give up till you get them!

Only thirteen of the sixty-four Presbyterials in the home land are on the Honor Roll for 1914, for having sent in well filled blanks from all their auxiliary societies. How did the two largest Presbyterials in the church—Monongahela with 107 societies and Allegheny with 78 societies gain a place on the Honor Roll? By perseverance and personal effort—with a grim determination to succeed in getting a report from every society. If this spirit would take possession of all our Presbyterial Thank-Offering Secretaries, and the spirit of cooperation, and a desire to "bear one another's burdens and so fulfil the law of Christ" would lay strong hold of the congregational Thank-Offering Secretaries or committees, there would be 64 Presbyterials instead of 13 on the Honor Roll for 1915 report. How many will strive and pray for such a record?

What about the Presbyterials in our foreign fields? Only two of five Presbyterials in India and one of four in Egypt sent in any kind of reports. We hope to have plans for 1915 reports from the foreign fields so formulated as to have all of their societies on the Honor Roll hereafter.

Increase in Offerings.

Forty Presbyterials in the home land increased their offerings in 1914 over 1913, nineteen of an increase over the offerings of 1912. Is not such a report most encouraging to all our good workers and givers? Let all "thank God and take courage" and through prayers and effort enlist the many in giving this year who failed to give gifts of gratitude last year. Then shall we reach the desired goal for 1915—every woman in every congregation in the entire church—a contributor to the missionary societies and a liberal giver to the Thank-Offering fund for missions.

Can this goal be reached? Yes! Will you help? Remember the assurance, "I can do all things through Christ Who strengtheneth me."

IMPORTANCE OF PRAYER.

In all our work for our Lord the most essential part is prayer. God commands it; the church needs it; the work suffers without it, and the missionaries plead for it. Then—begin your work—continue your work and end your work in prayer. Without prayer all effort is in vain and human-made plans are powerless.

If the women of the church would spend even a few moments every day in prayer for God's guidance in the beautiful Thank-Offering movement, it would deepen and widen the interest in it, and so increase the true spirit of gratitude in the hearts of God's people, as to tell in liberality of gifts to all departments of the church's work, and bring the indifferent and careless members into effective service for Him Whom they prefess to love and serve.

When home duties or church duties increase, like Martin Luther, double the usual time for prayer. Then can you in faith lay hold of the assurance, "My grace is sufficient," "I can do all things through Christ strengthening me."

The Lord's Prayer.

Each day at the noon hour of the Women's Congress of Missions, San Francisco, Cal., June 6-13, 1915, Rev. James A. Francis, D. D., of Los Angeles, Cal., conducted studies in the Bible which were a spiritual uplift to the large audiences who heard him.

His first study was, "Christ's Mould of Prayer," a wonderful exposition of The Lord's Prayer—Matthew 6:9-13.

In brief, Dr. Francis said: "When the disciples expressed their desire in the petition, 'Lord, teach us to pray,' did they ever make a request that pleased Jesus more? He at once began to answer it, and the first great lesson was a pattern of prayer. His words, brief as they were, gave to the world a complete outline map of the whole continent of prayer.

"These words make up the most complete and comprehensive piece of literature in the language of earth, and the most precious religious document in the possession of the human race. The prayer is so simple that it fits the lips and heart of childhood; it is so profound that the greatest intellectual giant of the centuries has not fathomed its depth. In it He reads for us the heart of man like an open book, and at the same time reads the heart of God, and then brings the two together. See how all sides of the relation between God and the human soul are therein expressed: 'Our Father which art in heaven'—here is a child and his Father. 'Hallowed be Thy name'—here a worshipper and his God. 'Thy kingdom come'—here a citizen and his King. 'Thy will be done on earth as it is in heaven'—here a servant and his Master. 'Give us this day our daily bread'—here a beggar and his Benefactor. 'Forgive us our debts as we forgive our debtors'—here a sinner and his Saviour. 'Lead us not into temptation'—here a pilgrim and his Guide. 'But deliver us from evil'—here a captive and his Deliverer.

"What then is God to me? A Father, a God, a King, a Master, a Benefactor, a Saviour, a Guide, and a Deliverer. And what am I? A child, a worshipper, a citizen, a servant, a beggar, a sinner, a pilgrim, and a captive seeking deliverance.

"A man's unaided mind could not have struck off this prayer. Only the matchless intellect of Christ could do it."

In speaking of the first clause of the Lord's Prayer, Dr. Francis said: "'Our Father!' This is the greatest thing Christ ever told men about God. Not only so, but He repeated it oftener than any other message. What was His very first public word preserved for us, spoken in the temple when He was but a boy of twelve? 'Wist ye not that I must be about My Father's business?' What was the very last word on the cross? 'Father, into Thy hands I commit My spirit.' What was the first word when He rose from the dead? 'Go, tell My disciples that I ascend to My Father and your Father.' What was the last word before He disappeared through the clouds into heaven? 'Behold I send the promise of the Father unto you.' Thus Christ's supreme message to men was: 'God is your Father.'"

After Dr. Francis explained each clause of this wonderful prayer he added: "What a contrast between Christ's prayer and much praying we hear from human lips! When we follow the devices of our own hearts, we pray first for ourselves and our families, and away on the far fringe, as we close up, we pray for the extension of Christ's kingdom throughout the wide parish of the world. The Master begins where we leave off. The world first, My personal need second is the order of His prayer. Only after My prayer has crossed every continent and every far flung island of the sea; after it has taken in the last man in the last backward race; after it has covered the entire wish and purpose of God for the world, only then am I taught to ask for a piece of bread for myself. Is the great commission, 'Go ye into all the world and preach the gospel to every creature' more distinctly missionary than this?

"Evidently then, the highest use of prayer is not to get things for myself, but to forward God's kingdom on earth."

STATISTICAL SECRETARY'S DEPARTMENT.

The Annual Statistical Report will be printed and ready for sale at the Women's Board Rooms, Publication Building, 904 Ninth Street, Pittsburgh, Pa., early in August, and as heretofore, many be secured for ten cents per copy.

The Statistical Secretary will mail a copy of this report to the President, Recording Secretary, Treasurer, Young Women's Secretary, Junior Secretary, and Statistical Secretary of each Presbyterial.

We would like to call attention to a change which is to be made on the large blank the coming year, and which was recommended by the Committee on Recommendations, "that the column designated 'Congregational Work' be designated 'Congregational Work in Home Mission Churches.'" Hereafter, only churches that are not self-supporting will report in this column funds raised for improvements to the church. Other churches will not use this column at all.

There seems to be a misunderstanding in regard to the General Missionary Expense Fund. The money reported for this fund should be the amount contributed by the Presbyterial for the general expenses of the Women's Board, and not money contributed to send delegates to the Convention.

We are very anxious to have every Congregational Society take up the Standard of Efficiency and thereby raise the standard of the individual societies, which will increase our efficiency as an organization. In the future we would like to have the standing of each Congregational, rather than the Presbyterial reported, so that we may know how many societies are endeavoring to increase their efficiency by this means.

Possibly there are some who have not been interested in the Isaiah 41:6 Fund, or possibly some do not know the significance of this Fund; if that is the case, read the report of this in the July number of the Magazine. We are sure that if all could have heard of the happiness it gave those who were permitted by means of this Fund to attend the Convention, and realized how much enthusiasm they were going to carry back to their own societies, the contributions would be materially increased next year.

ANNUAL STATISTICAL REPORT

10 Cents Per Copy

ORDER NOW

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Christianita Totten, Henderson, N. C.

The Young Women will please note that a new name appears among the list of Special Workers. Sometime ago Argyle Presbyterial expressed a desire to furnish the salary of one of our Home Missionaries, asking particularly for Miss Bertha Houston, a pioneer worker at Frenchburg, and one of our Special Representatives, an earnest and tireless worker. The request was granted. Another worthy young woman from the teaching force of Frenchburg School has been selected to fill the vacancy. She is Miss E. Margaret Rogers of E. E. Pittsburgh, Pa. In the September number of the Magazine, the special number for the Young Women, you will be formally introduced to your new representative.

While you cannot actually give Miss Rogers the Chautauqua salute, you can at least lend your hearty and loyal support in the form of prayers, coin and letters.

A WORD OF COMMENDATION.

Occasionally you hear of some one who is not susceptible to eulogy, ignoring fine compliments; of another whose modesty forbids praise; but the majority of mortals are so human that the pleasant word of approval is heartening. It is to be supposed that the members of the Young Women's Organization belong largely to this last class, hence are not averse to commendation.

None of us enjoy criticism, although if given in a spirit of kindness sometimes it causes one to look within to discover if the defects really exist and to determine on a remedy.

In the story about to be told, the credits won are limited to small sections, hence do not warrant long applause, yet the faithful few deserve public notice in appreciation of the effort put forth.

Last summer each Young Women's Secretary was urged by letter to encourage mission study among her constituent societies, suggesting the weekly class method or at least to be a member of a congregational class. The reports were to be collected by April, 1915. Nine Presbyterial Secretaries complied with this request: Allegheny with seven classes, Albany one, Butler three, Chartiers six, Conemaugh two, Cleveland four, Monongahela nine, and Philadelphia five; forty-two in all. Only eleven of these classes were weekly, deserving individual mention: In Cleveland Presbyterial, 4th Cleveland, East Palestine; in Chartiers, 3rd Washington; in Allegheny, Emsworth, 8th Allegheny, Bellevue; in Monongahela, 1st Wilkinsburg, 2nd Wilkinsburg, Ingram, Mt. Lebanon and 7th Pittsburgh. Forty-five Presbyterials and two hundred and fifty some societies either did no work, failed to report or the report was lost in the mail.

There was also a plea to encourage the reading of mission literature, books and leaflets, the result to accompany that on mission study. But four Presbyterials reported on this: Albany with one society, Albany King's Daughters reading five books and three leaflets; Allegheny, Emsworth and 1st Allegheny, eighteen books; Cleveland, East Palestine and 4th Cleveland, two books and East Palestine five leaflets; Monongahela, Mary Stevenson Young Women, Shadyside, 2nd Wilkinsburg, Mt. Lebanon and 7th Pittsburgh, twenty-seven books and Mt. Lebanon and Mary Stevenson Sabbath School, twenty-eight leaflets.

The mission study plan proposed from year to year is not for exercise of the mental faculty merely, nor simply for something to report, but the young women of the missionary societies are the live wires of the church here and in the mission fields. This study is one way to become equipped for the work of the kingdom. The opportunity to know is ours. Tracey says, "If God writes 'Opportunity' on one side of open doors, He writes 'Responsibility' on the other."

Will you not plan to prepare yourself to bo a working Christian?

I. B. L.

"A LIGHT TO LIGHTEN THE GENTILES."

This was the subject of a most beautiful and effective pageant given by about fifty young women of the Spokane congregations Saturday evening of the Convention.

With the exception of one small light over the platform, the church was in total darkness. Down one aisle, stumbling and groping their way blindly in the darkness, came black-robed figures representing the midnight darkness of heathendom. As the last one reached the platform where one of their number sang, "Oh, what shall I do to be saved?" white-robed figures, representing messengers of light, each carrying in one hand an open Bible, in the other a lighted candle, entered the church from a rear door, singing a song of hope and gladness.

The expression of despair on the face of each black-robed heathen changed to hopefulness and expectancy, as the messengers of light came forward, each one leading away a sister whom she had rescued from heathenism. They marched out two by two, singing a song of gladness.

But now comes the sad, pathetic part. There were not enough messengers of light to lead away all of the heathen, only ten for forty heathen. Those left behind, forty in number, held out their arms imploringly for a few moments, finally falling prostrate to the floor. Mrs. Kuckup, our delegate from Simnasho, Oregon, singing, "Oh Lord, I beseech Thee, save me," added pathos to this very touching description of the great need for more workers for our mission fields.

It also made the words of Miss Emma Dean Anderson sink more deeply into our hearts when she said, "The very hardest thing your missionary has to do is to say to those who are hungry for Christ, 'No, not now; you must wait.'"

Miss Ursula Springer,
Beaver Falls, Pa.

THE OPPORTUNITY OF THE DEVOTIONAL.

How few there are of us who appreciate or grasp in even a small degree the opportunity and blessing to be received, individually or as a society, from the devotional period of each monthly meeting.

It is the time when in humility and thankfulness we have need to give God praise for blessing us with the birthright of a Christian land with all the opportunities and obligations which this brings. The time when we should ask God's guidance over our lives that they may be spent for Him and implore help that as societies He may direct our feeble efforts to bring the greatest benefit to those needy ones both in the homeland and foreign fields.

This period of the meeting instead of being a great benefit may be a bore to many. Not because the president of the society is not earnest, not the lack of preparation on the part of the leader, or that the members are not earnest Christian girls, but because a few by their disinterestedness shown by their negligence in attending meetings promptly, so interfere and distract the attention of others that the proper devotedness and reverence may not be instilled that should be there.

The time spent in these so-called devotional exercises has little to do with their real value as a spiritual asset to the society. It is not the time but the prayerful and earnest heart that counts first with God and then reacts upon the individual heart. This period really should be brief and earnest and be more than devotional in name.

This should first of all be a praise service, where each girl, however weak in other matters, may and should deem it a great privilege to praise Christ in heartfelt words. Secondly, these exercises should be a prayer service where God's presence is asked for as the "Guide" and "Instructor."

Instead of using time in a long Scripture reading how much better to given in concert a sacred portion of God's word or better still the memory verses which have strengthened each individual heart.

The leader for the meeting should give thoughtful preparation for this brief period of devotions, so that they may be a time of opportunity and blessings instead of a religious "duty" and bore to so many societies. Let none of us waste so precious an opportunity for communion and heaveny guidance.

UNEITA M. DICKSON,
Canonsburg, Pa.
Greenside Ave. Y. W. M. S.

THE IDEAL SECRETARY.

Many people think of the office of Secretary, as one which requires little work. We think of it too often as simply keeping a record of the proceedings of a meeting. Few stop to consider the office of Secretary as a busy person's job, and of the many other duties which fall to her by way of office. In the meeting we find that some of her duties consist in calling the roll, reading the minutes of the previous meetings, and other papers, which it is her duty to read. Besides these duties, she must inform committees of their appointments, write necessary letters, and sign papers, which require her signature.

But, someone asks us if that is not all the work of a Secretary. Let us see what our ideal Secretary should do, and what a few of her qualifications are.

These qualifications may, in a way, apply to our other officers, and leaders in the work. Our ideal Secretary should be a Christian, and a member of the church. She should be interested in the work of the Sabbath School, the Young People's Society, and in other branches of church work, as much as she is able. For are not the Sabbath School and Young People's Societies working hand-in-hand with the Missionary Societies in sending the Gospel to people who have never heard of Christ, and of God's love? And, of course, if she is interested in one of these organizations she will be interested in the others.

Including the duties of our ideal Secretary, as have been suggested, she should be a personal worker in the cause of missions, as every member of our Young Women's Society should be. She can do some home missionary work in bringing others to the meeting and interesting them in our work. A live, active Secretary can do much for her society in this way. She can also aid the President in helping to make the work a success. Very often the President feels as though she has more responsibility than she can endure, and a little aid will help her very much.

Our ideal Secretary should attend all meetings. If there are times when it becomes impossible for her to attend, she should inform the President, and send the necessary papers to the meeting. Sometimes we fail in this one little duty, which takes some of the interest out of the meeting. Too often we forget the little things and try to do the big things, but we must do the little things, for it is these that count.

Our Secretary, as well as our President, should be young women who pray.

In fact all of us who are members of the Young Women's Missionary Society should pray, and pray without ceasing, for the work which we are trying to accomplish. Our President and Secretary and other members of the executive committee should have a short prayer meeting before the regular meeting begins, in order to make their work more of a success. For God says in His word, "Where two or three are met together in My name, there will I be in the midst of them to bless them and do them good." And he also gives us this promise, "If ye shall ask anything in My name, that will I do."

Our Secretary should be a living example of the work she is trying to do, and should let her influence for good be felt by outsiders. Jesus said, in that famous "Sermon on the Mount," the words of which we love, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

Perhaps someone will say we expect too much from a Secretary. Why not have the best service we can secure for God, when it must be had in the everyday work of life? Managers of large companies, and stores expect the best from their employees, then why not give God the best?

But we who are members should not leave all the work for our officers, we should work hand-in-hand with them. We should also work with our neighboring societies, visit them, and have them visit us, when it is possible. Then let us all, as a united band of workers, in the name of the Young Women's Missionary Society of the United Presbyterian Church of North America, do all we can, with help from our Father, to spread the Gospel of ight. And it is my earnest prayer that many of our members may be called to carry this Light to those who have not received it.

ANNA GROVES,
Leechburg Y. W. M. S.

AN IDEAL TREASURER.

Webster says, "An ideal is a mental conception regarded as a standard of perfection, a model of excellence." Our mental conceptions differ widely, but an Ideal Treasurer is a model of excellence we can all appreciate.

Our Treasurers! How often do we consider them and their work, or know anything about the work a Treasurer has to do? Or how often do we think to do our part to help them by being prompt in the payment of our dues, in paying close attention to their reports and suggestions? When a society meets monthly the Ideal Treasurer should give a report for the month previous, stating the amount of money received and disbursed, with any explanations necessary.

A Treasurer's work is not simply to keep the books, she takes her part in the regular work of the society, prepares papers or remarks, when her turn comes, and is always well informed and prepared to give information concerning the work of the church and missionary society, to tell of new work that is planned. If any one of the fields is especially needing help and the society has money pledged to that work to suggest that the pledge be paid promptly, or, if the society does not have money pledged to this needy field and is able to make an extra pledge, to suggest that this be done. You may say this is too much to ask a Treasurer to do, when in all probability she is a busy girl, but the Ideal Treasurer is not afraid of work, and by being well posted in missionary work, and helping to keep the members of her society up to date in the work (if the members do not all read the Missionary Magazine) she is serving the Master in word and in deed.

In the majority of societies it is often a little difficult to have all the members pay their dues promptly, and likewise it is hard to impress the delinquents with the necessity of all members paying if the work is to be carried on successfully. Many a Treasurer has worried over the problem of how to ask slow-paying members for what they have promised to pay.

The Ideal Treasurer is very tactful and possesses a plentiful supply of good common sense, and judgment, and she exercises all these qualifications in her reports, and in so doing may stir up a delinquent to "pay that thou owest."

She may pay a friendly visit and while so doing will bring the conversation around to missionary society affairs, and will so interest this one that she will never have to be reminded again. Or a friendly little note gently reminds another that the Treasurer feels sure she has overlooked the fact that she has not paid her missionary dues.

Some Treasurers send out quarterly statements, but the Ideal Treasurer approves the other methods suggested. One very practical reason being that it requires money for stamps and stationery that is needed in the work.

The question is asked should the Treasurer pay out funds without an order from the President of the society? Yes, if you possess an Ideal Treasurer. As a general rule it seems wiser for the society to decide what pledges shall be paid, but occasions will arise when the Treasurer will have more funds on hand than will pay what the society voted to pay at the regular meeting, in such a case it is wiser to pay another pledge or part of one than to keep the money for another month for the society to dispose of when every department of work is calling for help. Especially is this true during the summer months, when many societies do not hold meetings in either July or August, but the work is going on just the same, and the money should be in the Presbyterial Treasurer's hands. This is taking for granted that all societies make payments monthly, not waiting until the end of the church year, that used to be the plan that was followed by many societies, but now any society that is at all progressive makes its payments monthly.

There are numbers of Ideal Treasurers all through our church, any society possessing one should re-elect her from year to year and give her all the help she asks.

STITCHING FOR MISSIONS.

Our grandmothers thought of bazaars as about the old method of getting money for missions. But we of the present day are questioning the efficiency of such a procedure. Missionary societies are debating among themselves whether it really is best to hold bazaars and by charging enormous prices for the articles to swell the missionary fund.

Another objection to holding a bazaar is that the same few people who do everything else in the church are the ones who furnish the material for the bazaar and later buy back their own handiwork. Those few who come to the bazaar because they could not help themselves, go away with a feeling of having been tricked into supporting missions. Such an attitude is a blight upon our missionary spirit. Furthermore, a bazaar does not bring us into close enough touch with our missionaries. When we design and sew upon the material which, passing through the missionary's hands, is distributed by her, we will feel a stronger personal interest in her work and pray more earnestly for its advancement.

When we send clothing to our mission fields for distribution, many have argued that we are only making paupers of those in our charge by handing out to them clothing and such articles, and that it would be far better to send direct to the field the donations of societies and allow the missionaries to sell them to the needy for a nominal price. In this way a spirit of independence and self-reliance would be fostered.

The needle and missions ought to be closely allied for the missionaries are frequently sending out calls to the sewing guilds for their assistance. In some cases when the women of the church have been organized into these sewing guilds, it has been thought best to select one mission and supply that field with whatever it needs most. Along this line some guilds are sending clothing, bedding, hospital supplies, or even playthings. Perhaps the most direct call for needlework is the barrels which we send to our missions in the South.

But there are also the unexpected calls to be taken care of. If our mission Board had some arrangement whereby it could receive these calls and distribute them to the different societies, feeling certain that they could rely upon the respective societies to fill the order, the work would be much simplified for both the missionaries and also for the society at home. We are all really anxious to help our substitutes in the field but unless someone points out to us a definite part of the work, we are inclined to let the other fellow do it.

I know of one society which is putting its needle to work in another way. This society has purchased a piece of cambric for a quilt and mapped it out into blocks upon which twenty-one line have been drawn in artistic arrangement. Each member will take one or more of these blocks and get twenty-one of her friends or acquaintances to write their names on these lines. A charge of ten cents will be made for this privilege. The names will then be gone over in red thread by the possessor of the block. It has been calculated that about two hundred dollars can be raised in this way. The quilt when finished will be sent to one of the missions. Ten cents is not an enormous price and anyone will feel a pardonable satisfaction in seeing his or her name on the quilt.

All we do should be done "as unto the Lord." He will guide our fingers as they ply the needle and His cause will be served. I. B. L.

THE STANDARD OF EFFICIENCY.

By Mrs. J. C. Alter, Field Secretary, Santa Cruz, Cal.

The Standard of Efficiency has been tested during the past twelve months, and, after passing through the hands of a revision committee for a little change in wording and a few additions to bring it up to date, it has been launched on its second year with the approval and endorsement of the Spokane Convention.

Each of the ten points is possible and practicable for the average society. Ten credits are allowed for each point gained, and when a Presbyterial gains the Honor Roll, it indicates that each Senior and Young Women's Society in that Presbytery has gained the ten points or 100 per cent., however, the standing of each society will be noted at the close of the year in the Statistical Report. Will you take time to sit down and read this Standard carefully and then try to calculate what its general adoption will mean to the missionary movement of our Church? And let us help to answer our own prayers for the coming of our Lord by measuring up to its requirements.

Beginning with this issue, it is my purpose to take up each point separately and consecutively, giving such explanation as, I trust, will make its meaning very clear. Let me recall the definition for efficiency, "*The power of doing one's most and best in the shortest time and easiest way, to the satisfaction of all concerned,*" and while the term "efficiency" is somewhat over-worked these days, no other word seems to fit the subject so well, both in relation to the Standard itself, and to our motto: 2 Tim. 2:15. Please note carefully what follows:

I. *At least a ten per cent. increase in membership over statistical report of previous year.*

1. While only about one-third of our church women belong to any missionary organization, the urgent need of enlisting the silent two-thirds should carry us far beyond this minimum, but if only the ten per cent. is gained, it would mean more than 3000 additional members. Let us set our pace at 10,000 for 1916.

2. What constitutes membership in a Women's and Young Women's Missionary Society? The enrollment of your name, payment of a stipulated sum as membership dues. Some glad day we may take an advance step, and make "attendance or a reasonable excuse," a

condition of membership as they do now in some literary clubs.

3. What if all the available feminines in your church are already bona-fide members of Senior or Young Women's Missionary Societies? Then you can count "Point I" taken from year to year so long as this enviable record holds.

II. (Sec. A). *A special contribution to the Isaiah* 41:6 *Fund.* (Sec. B). *Increase in contributions to every department of our Women's Work.* (Sec. C). *All missionary society funds to be sent through Presbyterial Treasury to Treasurer of W. G. M. S.*

1. The Isaiah 41:6 Fund is designed to help our weaker Presbyterials to a representative at the Annual Meeting of the W. G. M. S. Some of these little remote groups are faithfully holding up their end of the work against tremendous odds, with no hope of being able of themselves to pay a delegate's expenses to the big May meeting. Last year this fund helped a little, but there were some noticeable gaps when the roll of Presbyterials was called at Spokane; let us "help every one his neighbor" with a loving gift to this fund, *but send in early,* as your committee must know in advance before pledging help to our little sister Presbyterials. Between April 1st and 15th more than $100 was sent in to the General Treasurer for this purpose. Alas, too late, and at least one Presbyterial was deprived of a delegate to the Spokane Convention in consequence.

2. The call for an increase in contributions to all departments of our work sounds a hopeful, stirring note. We are growing and our contributions must keep pace or we must sound a retreat. At the recent Congress of Missions in San Francisco, a leading woman in one of the large denominations exclaimed, "The way these United Presbyterian women give is marvelous. How do you do it!" And yet, beloved, how far short we come of the measure of love Christ set for us. Can we look up into His face and say, here Lord this gift measures my love for You. In the light of His love and sacrifice are we giving all we might give? God forgive us and give us another chance to prove Him and ourselves.

3. "All missionary society funds to be sent through Presbyterial Treasury to General Treasurer of W. G. M. S." Honest now, do you always hold these funds sacred to the work we are pledged to support?—our own beloved work which holds a unique place in the chronicles of missionary effort. Let us not "divert" one penny from the "regular channel" this year.

(To be continued).

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

The WALL CHART FOR JUNIORS was prepared by the Junior Committee of the Women's Board as a help for all workers among children. The price is $1.00 including postage. The following are testimonials from some our successful Junior leaders as to the value of the Wall Chart in Junior work, and the use they have made of it:

"The Junior Band is a company of small children who come together, voluntarily, to sing and pray and talk and learn.

"The Earl of Chesterfield has said, 'Whatever is worth doing, is worth doing well.' If our work in the Junior Department is worth doing, then why not do it well? To this end a very valuable assistant to Junior leaders is the *Junior Wall Chart.* It contains a good selection of things well worth while for children to learn.

"As visual image is a controlling power, hang the chart low where all can see, thus commanding interest; and once in command of a child's interest one may teach what one will.

"At first sight a sigh may be heard from some bumptuous boy followed by, 'Whew! All that to learn,' but by weekly concert repetition the chart can soon and easily be mastered.

"If the Band is not too large a good plan is to give, weekly, a type-written portion of the chart to each Junior to learn for home work. In a year's time or less, pupils between the ages of eight and twelve years should know the contents of the chart by either of these methods.

"To illustrate the value of the *Wall Chart,* one Junior, upon having attention called by its mother to some Scripture verses contained in the Wall Roll, greeted them as old friends and said, 'We had all those in Juniors, you know!'"

Mrs. James Parker,
Jersey City, N. J.

"Beginning with the 'Opening Service' on page 14 of the Chart puts us all in a reverent frame of mind. Constant repetition from the Chart will teach these responses and those of the *Catechisms.* After our song service we use the responses 'Before Prayer,' and after the prayer we repeat together the Lord's Prayer.

"Then, for fifteen minutes we repeat memory work. We vary the memory work as much as possible in order to make it constantly interesting. Let different children take turns standing in front and acting as leaders; call first on one side of the audience, then on the other to pick up the repetition when least expected. When the work is thoroughly learned, let some child begin the recitation, call suddenly on another to continue, and proceed in this way till the work is completed. When the books of the Bible have been learned give references and see who will first read the correct verse.

"If this memory work is rightly conducted from the Chart, the children will enjoy it. The child of three has been so much interested that he has learned nearly as much as the older children."

Mrs. John Heslip,
Youngstown, Ohio.

"Anyone who is interested in our Juniors, who are the hope of the church, will find the *Wall Chart* an invaluable help. Full of information, the very essential truths about 'The Book,' facts which we want all our Juniors to know.

"The Commandments, The Beatitudes, The Precious Psalms, The Bible Rules for Giving, Thank-Offering Notes, Prayers for Juniors—all these and more are found within the covers of our chart.

"Leaders who have an *ideal* for our Juniors as the future leaders of our beloved church cannot help but long to have them well versed in all the fund of knowledge found in the Chart."

Mrs. J. C. Hare,
Homewood, Pa.

NOTICE.

Anyone having a copy of any of the Junior Missionary Magazines listed below, will bestow a great favor by sending them to the General Junior Secretary, Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pa.

1899—January, February, March, April, August, September.

1900—February, May, June, July, August, September, October.

1901—July, September, November.

1902—January, February, May.

1904—April.

1906—April.

1907—All numbers.

1908—All numbers.

1909—February.

☞JUNIOR SPECIAL FOR 1916

The Building of a
BOYS' DORMITORY AT
CAMDEN, ALA.
TO BE ERECTED AT A COST
OF $2500.00
Make It Known to Your Juniors.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Plans for the sailing of our missionary parties are still indefinite, (July 21) but it is confidently hoped that suitable arrangements can be made so that the much needed additions to our forces may sail in September.

We are delighted to have six new workers for India—two of whom are doctors. Miss Emma Dean Anderson has been permitted to remain in this country until December next to give her personal attention to some important business matters. Dr. Anna Jack desires to take a post-graduate course. To enable her to do this her sailing has also been postponed, so that she and Miss Anderson will go out together. Miss Brotherston has improved so much in health that she is expected to sail with the India party. Miss Josephine Martin, Miss Kate Hill and Dr. Heston came home by the Pacific route reaching San Francisco in May. Dr. Heston is still in very poor health. Miss Margaret Wilson also came home on account of ill health, her father generously providing the means. We pray that the climate of their native land and the company of loved ones may speedily restore both of these sisters of ours.

Four new workers have been appointed to Egypt. Neither Dr. Anna Watson or Miss Robertson will go out until Tanta Hospital is re-opened.

Our Egyptian Association is mourning the loss of two beloved and valued members. Mrs. Pollock, wife of Dr. Pollock, died from a sudden attack of acute appendicitis. She always accompanied her husband on the "Ibis" and while he worked with and talked to the men she labored with the women. They were stationed for a time at Tanta Hospital where Mrs. Pollock rendered valuable evangelistic service among the patients. Never very rugged, she gave her strength to the service of her Lord. Since her death word has come of several young men being baptized whom she led to her Saviour. Our deep sympathies go out to her bereaved and lonely husband and other sorrowing relatives.

All were shocked to learn of the death of Dr. Finney of Alexandria. A recent letter said that he had been suffering from an attack of brain fever for more than two weeks, but no later details have been received. Our first thought was, how can Dr. Finney be spared? but the Father Whom he knew and loved makes no mistakes and has taken him to be with Himself. The mission property at Monsourah and the magnificent building at Alexandria are both monuments to his genius for planning and building and his faith in the Master of the work. In all of his ambitions and ardent endeavors for the growth and development of Christian work in Egypt he was inspired and ably assisted by his devoted wife, whom we now think of as Dr. Finney's widow. But far greater than beautiful buildings are the souls whom he led to a saving knowledge of Jesus. Sin-sick bodies transformed into temples of the Holy Ghost by the power of the Spirit. We are so glad that his daughter, Davida, who went last January as a missionary can be with her precious mother in these trying hours. We pray that God will give them and all the others bereaved by this providence the peace that passeth understanding.

Every home in our Church should have a copy of "A Garland of Marigolds," showing in a very attractive way some of the results of the labors of our representatives in India. "Our Moslem Sisters" is a report of women's work in Egypt, told by the workers themselves. The copy for each of these books was prepared by a committee on each field. Both are profusely illustrated. Only ten cents each is the price asked which barely covers the cost of printing. Order from Women's Board Rooms, Publication Building, Ninth St., Pittsburgh, Pa.

Treasurer's Report From April 15th to June 30th, 1915.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work			Temperance	Miscellaneous	Isaiah 41:6 Fund	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital				
Allegheny	657.00	238.00	69.00		65.00			5.00	10.00								1044.00
Argyle		275.00															275.00
Boston		137.50	27.00	10.00	19.00			10.00									203.50
Brookville					3.00												3.00
Chartiers	20.00	90.00	15.00	6.00	20.00		1.00	2.00			11.00	1.00	3.00	1.00	1.00		171.00
Cleveland	5.00																5.00
Frankfort	30.00				15.00	7.00											52.00
Hudson					5.00												5.00
Idaho			5.00														5.00
Illinois Central	15.00		5.00		5.00												25.00
Illinois Southern		134.00															134.00
Iowa Northwestern	5.00		5.00	5.00													15.00
Keokuk	25.00	79.00	47.00	5.00	23.00	5.00	3.00	1.00						1.00			189.00
Mansfield					10.00									1.00			11.00
Monmouth		42.00	16.00		15.00												73.00
Monongahela	19.00	200.00	349.00														568.00
Muskingum	15.00	32.00	13.00	2.00	15.00			10.00	10.00								97.00
New Jersey	70.00																70.00
Puget Sound	3.00		3.00		3.00												9.00
Rock Island	35.00		22.00		5.00												62.00
San Francisco	10.00	10.00			10.00												30.00
Texas	5.00	6.00	6.00	6.00			3.00										26.00
Vermont			2.00	3.00	5.00		2.00										12.00
Westmoreland	41.00	57.00	27.00		5.00									1.00			131.00
The Barnes Family		68,75															68.75
Conemaugh Y. P. C. U.		68.00															68.00
Cong., 1st, Indianapolis		50.00															50.00
S. S., Norris Sq., Phila.		125.00															125.00
Mr. & Mrs. G. M. Paden		50.00															50.00
S. S., 10th, Phila.		62.50															62.50
Friends, 1st, Wilkinsburg		150.00															150.00
Industrial Dept.					68.05												68.05
Interest	94.62	7.42	62.78		9.75					84.38					35.55		294.50
S. S., Newton, Iowa						1.00											1.00
Sale of Cook Book			1.00														1.00
Anna M. J. Watt								1.00									1.00
Refunds	300.00		1.58														301.58
Mr. & Mrs. J. E. Wylie	25.00																25.00
Nina J. Murray		50.00															50.00
S. S. Class, Fowler, Cal.	6.60																6,60

C. E. S., Pullman			25.00														25.00
M. S. Class, Stanton	1.80																1.80
Mrs. R. T. Wilson			.50														.50
Mrs. Mary B. Ashton, Dec'd															3000.00		3000.00
Mrs. J. R. McCune										500.00							500.00
W. M. S., Toronto														1.00			1.00
Offering, Spokane Con.										21.35							21.35
Y.P.S.C.E., 2d, Wilkinsburg	10.00																10.00
Repayments			51.25				2470.66								*168.45	51.25	2741.61
TOTALS	$1393.02	$1932.17	$ 753.11	$ 37.00	$ 300.80	$ 13.00	$2479.66	$ 29.00	$ 20.00	$605.73	$ 11.00	$ 1.00	$ 3.00	$ 5.00	$3205.00	$ 51.25	$10839.74

***RE-PAYMENTS ON LOAN INVESTMENTS:** Salineville Congregation, $125.00; Chartiers Congregation, $43.45.

Total disbursements, April 15, 1915, to July 1, 1915, $16068.05.

RE-PAYMENTS ON PARSONAGE LOANS: Bristol, Colo., $44.40; Donora, Pa., $38.88; Woodruff Ave., Indianapolis, Ind., $44.00; Zenith, Kans., $22.50; Third, Seattle, Wash., $58.86; Oklahoma City, Okla., $25.00; Morgan Hill, Calif., $111.00; West Side, Monmouth, Ill., $83.25; Gary, Ind., $61.04; McClellan Heights, Davenport, Ia., $24.98; Parma, ~~Idaho, $58.28~~; Canton, Ohio, $69.38; Roosevelt, Okla., $16.65; Rock Valley, Iowa, (Interest) $46.80; Manhattan, Kans., $52.73; Rochester, Pa., $77.70; Boynton, Okla., $20.00; Albia, Iowa, $69.38; Luxor, Egypt, (Rent) $180.00; Tulsa, Okla., $27.50; Boise, Idaho, $53.88; Middletown, Ohio, $99.00; Third, Portland, Ore., $52.97; Central Falls, R. I., $69.38; Ewart, Iowa, $19.43; North, Allegheny, Pa., $77.70; Lincoln, Nebr., $75.00; South Omaha, Nebr., $55.00; Trenton, Ohio, $69.38; Assiut, Egypt, $388.50; Fairhill, Philadelphia, Pa., $50.00; First, Indianapolis, Ind., $41.63; Barstow Colony, Calif., $41.63; West Middlesex, Pa., $74.00; Tulsa, Okla., $27.50; San Antonio, Texas, $83.33; Montrose Ave., Chicago, Ill., $60.00.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

STUDY FOR THE MONTH.

SEPTEMBER — FREEDMEN AND INDIAN MISSIONS.

Bible Reading—1 Corinthians 13.

Roll Call—Current Mission News.

Topics for Study.

FREEDMEN.

1. American Slavery.
2. First Years of Freedom—The Negro's Progress.
3. Social and Industrial Conditions. A Survey of Negro Achievement.
4. The Negro Church and the Negro Community.
5. Negro Music.
6. The Year's Work in Our Own Mission Felds.

***NOTE—Believing that we may profit in the study of a wider range of subjects as relate to the economic, industrial and spiritual conditions of the Freedmen, we have chosen subjects that will require some reading.**

OUR AMERICAN INDIAN.

1. Passing of the Indian Ceremonial.
2. Housing conditions among the Indians. Cause of Tuberculosis among the Indians.
3. The Story of Hampton, Va., Institute training Indians for Service.
4. The work at Tama, Iowa, and Warm Springs, Oregon, Missions.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

May 4, 1915. The Board convened in regular meeting with the President in the chair. Mrs. Porter conducted the devotional exercises, Mrs. Crawford and Mrs. Hill led in prayer.

Treasurer reported $190,753.32 net receipts for this year.

Junior Secretary reported sixteen new and three re-organized societies.

New Societies.

Butler Presbyterial, First Italian Church, Butler; 32 members; Miss Jean Campbell, Superintendent.

Mt. Chestnut, 35 members; Mrs. John B. Cramer, Superintendent.

Hudson Presbyterial, Second U. P., Brooklyn; Miss Marie Flexig, Superintendent.

Des Moines Presbyterial, Service; 26 members; Miss Wilda Barnes, Superintendent.

Des Moines Presbyterial, St. Charles; Mrs. H. Y. Bell, Superintendent.

Argyle Presbyterial, 25 members; Miss Florence Winchester, Superintendent.

Argyle Presbyterial, 20 members; Shushan, N. Y.; Mrs. W. J. Hawk, Superintendent.

New Jersey Presbyterial, 32 members; Mrs. W. R. Whiteman, Superintendent.

Arkansas Valley Presbyterial, 12 members; Miss Bea Dinwiddie, Superintendent.

Arkansas Valley Presbyterial, 16 members; Mrs. Roland Stewart, Superintendent.

Arkansas Valley Presbyterial, 15 members; Mrs. A. U. Stevenson, Superintendent.

Canton, Ohio, 21 members; Mrs. John Quinn, Superintendent.

Los Angeles Presbyterial, 53 members; Miss Anna M. Wilson, Superintendent.

Los Angeles Presbyterial, 6 members; Mrs. M. J. Wilson, Superintendent.

Big Spring Presbyterial, 7 members; Miss Mary Elrich, Superintendent.

Albany Presbyterial, Florida Church, 8 members; Mrs. J. A. Elder, Superintendent.

Re-organized Societies.

Beaver Valley Presbyterial, First Beaver Falls; Mrs. E. E. McConnell, Superintendent; 24 members.

Beaver Valley Presbyterial, Center Church; Mrs. Gordon, Superintendent; 12 members.

Beaver Valley Presbyterial, New Brighton; Miss Laura Gilleland, Superintendent.

Secretary reported a new Little Light Bearers' reception card.

Temperance Secretary was authorized to send 200 Temperance Calendars to the Convention.

Freedmen's Seecretary reports that Mr. Dumas, the farmer, asks for money to put in crops. The Treasurer was authorized to send $50 to Mr. Dumas.

Parsonage Secretary reported that Brookins Church, S. D., Rev. C. F. Hoffman, pastor, was ready to settle in full.

Mrs. Sands reported that she could not go to Frenchburg to attend the commencement and Miss Little was appointed in her place.

Applications were received for home missionaries in two fields, but action was deferred until the return of Home Secretary.

The Board adjourned until the third Tuesday of June at 10 o'clock.

June 15, 1915. In the absence of the President, Mrs. Sands presided; Miss Little led in prayer.

Treasurer reported receipts, April 15 to April 30, $3203. No disbursements. May receipts, $1564.92; disbursements, $5256.59.

Indian Secretary reported Miss Haft's resignation to take effect June 1.

Letter from Mr. Kyle declining appointment to Tama. Reports received from Warm Springs and Simnasho. A bell was granted to Siesequa Chapel. An application for $1200 for a parsonage loan was granted to Oneonta, N. Y., and one for $3400 was granted the Woodlawn congregation.

Home Mission Secretary reported a request for a lady missionary at Alliance, Neb. Granted. The Board is to be responsible for one-half of her salary.

A bequest of $60.76 was reported from "Auntie" Gordon to the Women's Board. The disposal of it was postponed until the return of the Foreign Secretary.

June 29, 1915. An adjourned meeting of the Board was held at 10 o'clock with the First Vice President in the chair. The devotional exercises were led by Mrs. Yourd; Mrs. Hill, Miss Reed and Mrs. Yourd offered prayer.

The Secretary read a communication from Mrs. Porter refusing to allow her name to be used as a nominee for the office of President, as she did not feel able to hold two offices in the Board; because her duties as Thank-Offering Secretary require all her time.

Re-organization of the Board was effected. Mrs. Campbell who was elected President wished to have time to consider her acceptance of the office.

Miss Helen Martin is to go to Egypt instead of to India.

"Auntie" Gordon's bequest was devoted to the India Equipment Fund.

The distribution of the Thank-Offering was postponed until the regular meeting.

MRS. R. MAURICE TRIMBLE,
Secretary pro tem.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson.
Simnasho, Oregon	Rev. W. A. Matthews.
Tama, Iowa	———

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 ......Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 ......Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Henrietta Cowden ....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss A. M. Hamilton, Appointed 1902 ......Rawalpindi
Miss L. B. Hamilton, Appointed 1908 ....Zafarwal
Miss Nancy Hadley, Appointed 1904 ....Zarfarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 ....Pasrur

Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 ....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss E. J. Martin, Appointed 1896 ....Pasrur
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 ....Lyallpur
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 ....Sialkot City
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 ....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 ....Madhopur
Miss Ethel Wilson, Appointed 1913 ....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.
Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897, Tarkio, Mo.
Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.

Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.
Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss Kate A. Hill, Appointed 1896 ......Newton, Iowa
Miss Margaret M. Wilson, 6225 Stewart Avenue, Chicago, Ill.

EGYPT.

Miss A. B. Atchison, Appointed 1904 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Tanta
Miss E. M. Barnes, Appointed 1911 ....Cairo
Miss Carrie Buchanan, Appointed 1893 ....Cairo
Miss Leota Cabeen, Appointed 1909 ....Alexandria
Miss Anna B. Criswell, Appointed 1905 ....Assiut
Miss Ella Downie, Appointed 1913 ....Benha
Miss Ruth Margaret Eddy, Appointed 1914 ......Cairo
Miss Helen J. Ferrier, Appointed 1900 ....Luxor
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Miss Elsie French, Appointed 1909 ....Zagazig
Miss Davida M. Finney, Appointed 1914 ....Cairo
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 ....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital

Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Olive T. Mason, Appointed 1912 ....Alexandria
Miss Anna McConnaughy, Appointed 1903 ....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 ....Tanta
Miss Marion Paden, Appointed 1902 ....Beni Suef
Miss Mary M. Pattison, Appointed 1912 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ......Alexandria
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Sadie Thompson, Appointed 1913 ....Tanta
Miss Ruth A. Work, Appointed 1904 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901 ....Tarkio, Mo.

Miss Mabel B. Dickey, Appointed 1912, Crafton, Pa.
Miss Roe O. Williams ....Van Nuys, Cal.
Miss Ida B. Whiteside ....South Cambridge, N. Y.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North.

Miss Sarah Isabella Dight, Appointed 1914 .....———
Miss Sarah Isabella Dight, Appointed 1914, Khartum North.

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911, Lenox, Iowa

Address All Letters Care American Mission.

Introducing the Ten Young Women who Sail for Their Respective Fields This Fall.

MISS EDNA JEAN GIFFEN. Daughter of Rev. Dr. John Giffen and wife of our Cario, Egypt, missions, says: "I am going into the mission field because it was my privilege to see the opportunity early in life. I could not stay away and have any peace or joy in life." Miss Giffen received her education in America, graduating from "The Western" at Oxford, Ohio, and also has had some experience as a teacher in Ezbekieh Girls' Boarding School, Cairo. Miss Giffen is under appointment to Egypt.

WILHEMENIA JONGEWAARD, M. D., is a graduate from the University of Illinois and interne in Deaconess Hospital, Spokane, Washington.

MISS HARRIETT JONGEWAARD, a sister of the doctor, and also a missionary under appointment, will sail with the party to our India Mission field.

The rare and beautiful experience of two sisters going into the Lord's service as missionaries should impress itself upon many homes where there are young women capable of such consecration. Miss Harriett Jongewaard received her education at the Teachers' College and State University, Iowa.

ANNA M. JACK, M. D., is under appointment to our mission field in India. Doctor Jack has had experience as a practicing physician, has been located at New Castle, Pa., a member of First U. P. Church in that city. Doctor Jack received her medical education at the Women's Medical College, Philadelphia. Also post-graduate from John Hopkins University. Doctor Jack will sail for India in December, desiring to take a post-graduate course in eye work. India Medical Mission will certainly welcome this efficient medical missionary.

MISS ALICE G. BURNHAM. A volunteer for our India mission field is a young woman who has been in preparation for the work of a missionary, having attended the Moody Bible Institute; she has been associated with influences leading her life to this chosen field. Miss Burnham refers to the influence Miss Margaret Bell of Mansura, Egypt, has had upon her life's choice. There is a happy anticipation in the service she has chosen running through her message, as it is the same note of joy in all that are going this fall.

MISS HELEN J. MARTIN, a daughter of Rev. and Mrs. W. G. Martin of Carrollton, Ohio. Miss Martin is a graduate from Westminster College, New Wilmington, Pa. For two years Miss Martin has acted as Dean of Women in the "Hillside Dormitory" at Westminster. She is anticipating a larger field of usefulness in Egypt and hopes to meet in the near future in the mission field many young women who are now in preparation for a useful life.

MISS MABEL STEWART is a daughter of our missionaries, Rev. Dr. and Mrs. Robert Stewart of India. Miss Stewart has received her education in missions on the field. She has had her finished intellectual training at Westminster. She has enjoyed the choice association in her life of those whose lives have been consecrated to Christ. Miss Stewart will sail with the party to India this fall.

MISS MARTHA STRONG has been appointed to India. Miss Strong was ready to enter the mission field a year ago. Her preparation both intellectually and spiritually promises for the Lord's work a consecrated womanhood. Miss Strong will sail with the India party this fall.

MISS ELIZABETH ROBERTSON has had several years' experience in our Tanta Hospital, Tanta, Egypt. She is a fine young woman. Having seen and experienced the need of medical aid in missionary life, she has now volunteered for life work. The only reason Miss Robertson will need to suffer delay is that we at home have not repaired the walls of the building. We have the unfinished task of building the Tanta Hospital. Which is the most to us, the possibilities to complete and permit the young women to enter their fields of usefulness or the withholding of the means?

MISS RUTH EDDY. A young woman of special gifts has given herself to the mission in Egypt. Miss Eddy will sail with the party that leaves on the "Athinia," a vessel of the National Greek Line, on September 13, 1915.

DOCTOR ANNA BOGGS WATSON is also detained in this country pending the completion of Tanta buildings.

MARTHA STRONG
India

HARRIETT JONGEWAARD
India

MABEL CLARE STEWART
India

HELEN JEANNETTE MARTIN
Egypt

ELIZABETH G. ROBERTSON
Egypt

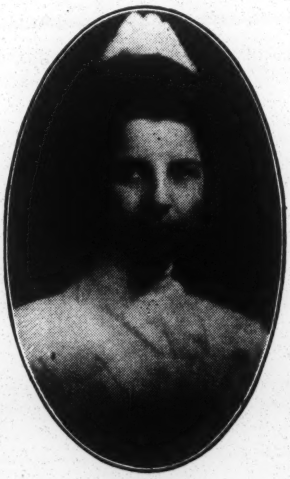
EDUCATED WOMANHOOD

Young women who will enter our

WILHEMENIA JONGEWAARD, M. D.
India

ALICE G. BURNHAM
India

ANNA M. JACK, M. D.
India



RUTH EDDY
Egypt

EDNA JEAN GIFFEN
Egypt

UNWITHHOLDING CONSECRATION.

mission fields in the year 1915.

MISS ROSA GINDY WISSA.

Miss Wissa may be classed with the educated womanhood of Egypt—A product of our Christian missions in Egypt.

See Article, "The Jubilee," Page 127.